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A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea**

Founded by EDWARD C. HEGELER



THE SHIELD OF ATHENE

Upon which the great sculptor Phidias incorporated his own portrait.

(See page 312.)

The Open Court Publishing Company

CHICAGO

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Mural Painting by Kaulbach in the New Museum at Berlin..

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and
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VOL. XXVI. (No. 5.)

MAY, 1912.

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THE THIERS FOUNDATION.¹

A UNIQUE FRENCH INSTITUTION.

BY LUCIEN ARRÉAT.

NEVER has the subject of education received more attention than in our day, but too often has this important social problem been wrongly stated. For instance, it has been proposed that there is no need of taking into account either the duties of the time or the qualities of the race; it has been thought that we could instantaneously mold brains and make them fruitful simply by artificial methods. The psychological conditions of genius, or to express it more moderately, of invention and work, remain the same as formerly. But the economic conditions of life, the means of study and the very needs of science have changed, since science itself has become so complex and so prolific that a division of intellectual labor has resulted which has been carried to the point of compromising the vitality and range of intelligence by the dispersion of forces or by the requirements of specialization.

These changed conditions demand new institutions. The danger of too great a dispersion of forces must be prevented by grouping and relating men's minds even if we are hardly able to combine or carry on several departments of science at once.

The Thiers Foundation in Paris, however, is an institution which does this—an institution I mean whose object is to respond to these new needs and to create useful relations among young men chosen from a select number. The attention of foreign nations has begun to be directed to it, especially of intellectual leaders in Ger-

¹ Translated by Lydia G. Robinson.

many, as is testified by a work of Prof. Hermann Diels (Volume I of the publication *Die Kultur der Gegenwart*, Berlin and Leipsic, 1906) and also by a recent article by Prof. H. Schoen in the *Deutsche Rundschau* (September 1911); and even from the United States, although itself so fertile in new ideas, come interested inquiries regarding the origin, management, purpose and results of this institution.



LOUIS ADOLPHE THIERS.
Historian and Statesman.

The Thiers Foundation bears the name of the statesman of world-wide fame who played the most conspicuous part² in France in the second half of the nineteenth century. Its existence is due to the affectionate offices of Madame Thiers and her sister, Mademoiselle Dosne.

In the closing days of her illness which proved to be her last, Madame Thiers, actuated by the desire to honor the memory of

² A part, moreover, which has been most variously judged.

her illustrious husband in a worthy manner and by a lasting memorial, sent for their oldest friend, M. Mignet, and in the presence of her sister laid before him the plan which she had worked out in great detail. This project, involving as it did considerable expense, was not to be put into execution until after the death of Mlle. Dosne who was her only heir.

But Mlle. Dosne preferred to carry out her sister's plans in her own lifetime. After the death of Madame Thiers, she gathered



MADAME THIERS.

together the friends of M. Thiers, Messieurs Mignet, Barthélemy Saint-Hilaire and Jules Simon, and together they discussed plans for the Foundation, drew up by-laws and appointed an administrative council. By a deed dated December 17, 1892, Mlle. Dosne presented the Foundation with a fine estate situated at the Rond-Point Bugeaud at the entrance of the Bois de Boulogne on which the building, planned by the architect Aldroff, was almost completed. At the same time she endowed it with sufficient capital to provide for carrying on the establishment besides presenting it with the

library, maps and engravings which the statesman had left. April 29, 1893, the Foundation was formally recognized as an institution of public utility. On the first day of the following May its doors were opened to its first beneficiaries.

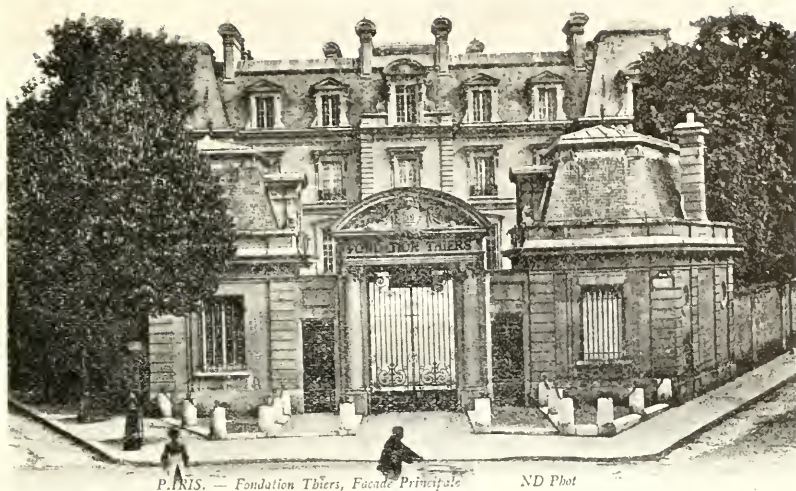
According to a note dated April 6, 1882, and signed by M. Mignet and Mlle. Dosne, Madame Thiers "intended that young men already distinguished by their learning and intelligence should be admitted into this school to complete their education and to per-



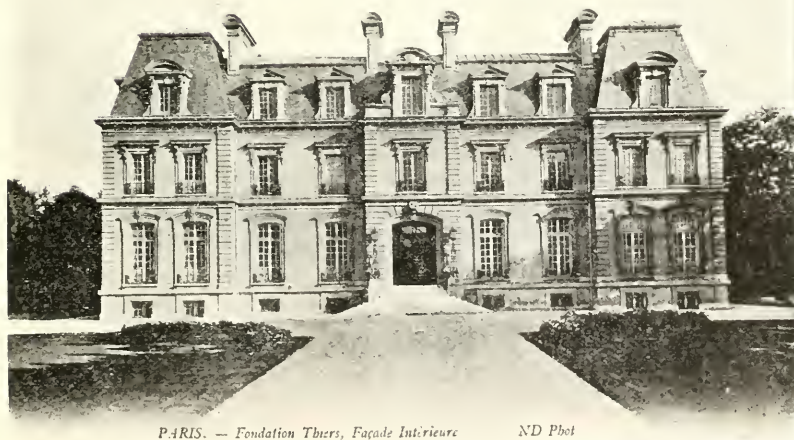
MADemoisELLE DOSNE.

fect themselves in the study of science, philosophy and history, to which M. Thiers had devoted himself with so much zeal whenever his consecration to the interests of his country allowed him sufficient leisure."

The manner in which the beneficiaries are chosen satisfies these conditions as we shall see. We find among their number philosophers, historians, geographers, jurists, philologists, chemists, literary men and mathematicians. Catholics, Protestants and Israelites meet each other there, and it seems that the petty political passions



THIERS FOUNDATION.
Front view from the Rond-Point Bugeaud.



THIERS FOUNDATION.
Taken inside the gate.

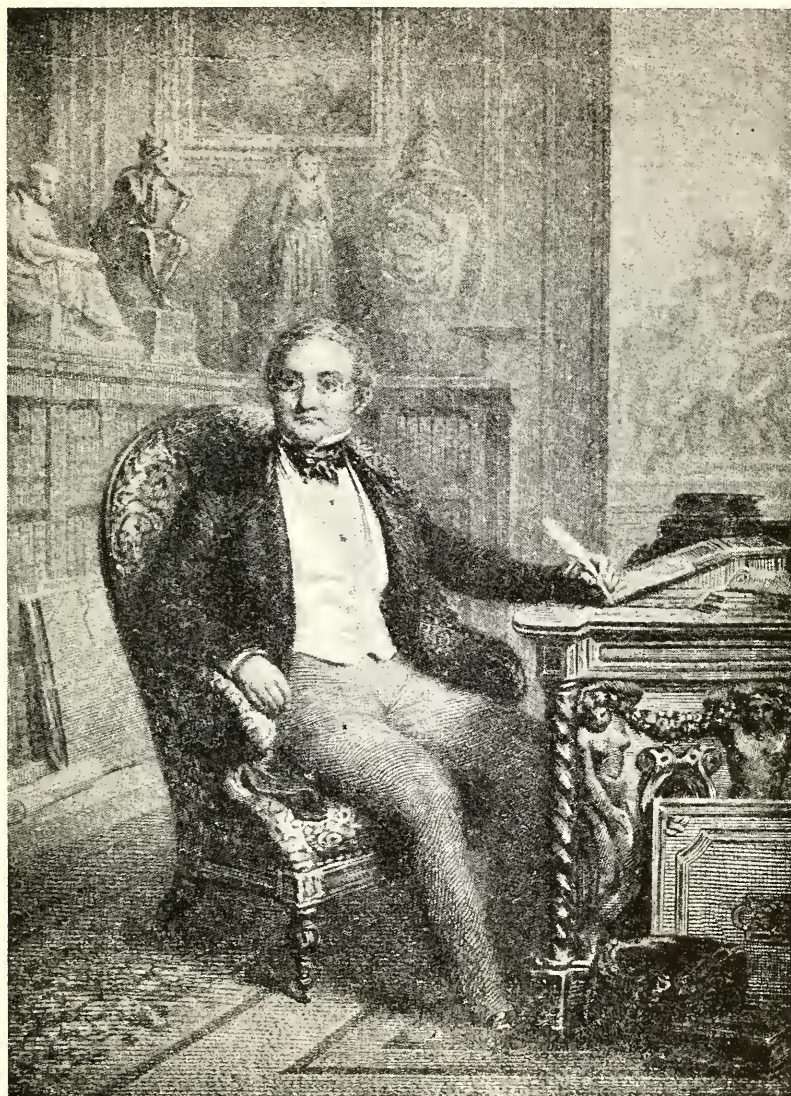
which are the poison of our country and our time have hitherto not exercised any influence in their selection. Moreover this was one of the conditions expressly stated by the donor.

As to the thought which primarily gave rise to this school, it may be that the personal affairs of Thiers provided the first impulse. Born at Marseilles in 1797, of tradespeople impoverished by the revolution, he had known in his youth the vexations of moderate circumstances. He was admitted to the bar at Aix-en-Provence in 1820, but did not stop to practice, looking at once for higher situations to which the rich gifts of his mind enabled him to aspire. It was at Aix-en-Provence that he became acquainted with Mignet who was a native of that city and his elder by several years. Together they went to Paris where fortune called them, each carrying with him the manuscript of a "History of the French Revolution." Thiers took up journalism, and later engaged actively in politics. His efforts were directed toward the reinstatement of the younger branch of the Bourbons, and he was made one of the leading ministers of the July monarchy. During the eighteen years of the second empire he took no part in public affairs. Every one knows the part it was given him to fill after the war of 1870 as chief executive and first president of the republic. His "History of the Revolution" and especially his "History of the Consulate and of the Empire" remain reference works of note. In addition to these we must mention writings on political and social economy, such as the little volume "On Property" which he wrote in opposition to the communist theories of 1848.

Accordingly, it is not at all surprising that when Thiers looked back upon the beginning of his career he should have conceived the idea of an institution which would assure a select number of gifted young men for some years an independence equally advantageous to the quality of their work and to the dignity of their character. Nor do I agree with Professor Schoen in thinking it necessary to have recourse to the inspiration of Fichte—although I do not disregard his great significance in this respect—in order to find the origin of the Foundation, whether the idea was due to Thiers himself or was suggested to Madame Thiers by one of their friends. Every fact is related to every other fact and comes in its own time. Moreover these questions of priority are of but very slight importance, and it is the institution itself which we shall here try to understand and describe.

The Foundation has been given an annual appropriation of 150,000 francs in order to assure its operation and to render it inde-

pendent of the state, an essential condition of internal liberty and of fidelity to the thought of the founders. Beside the danger of trouble-

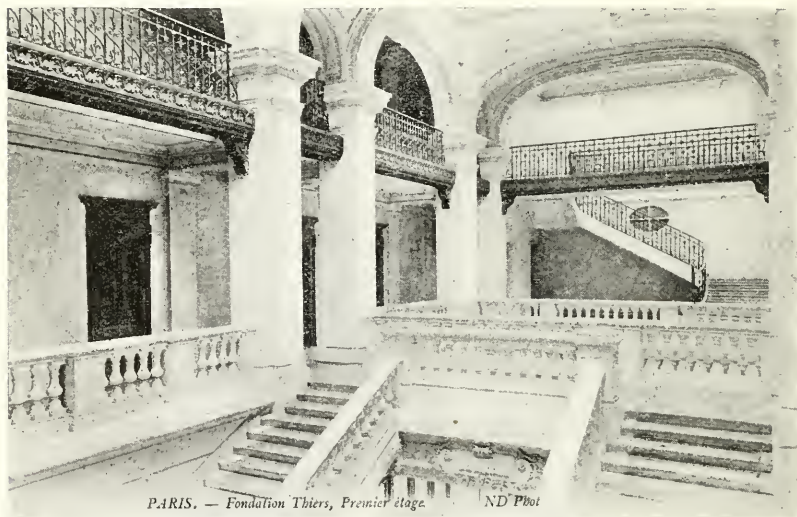


THIERS WRITING HIS GREAT HISTORY.

some interference on the part of the state, the Foundation might have had to run the risk of too close a supervision by the university,

or, more correctly, by the spirit of the Higher Normal School. It has escaped this danger by the personnel of the administrative board which connects it more closely with the Institute of France so that it is permeated by a much broader atmosphere.

The first council consisted of M. Hauréan, the first superintendent, member of the Academy of Inscriptions and Literature; Georges Picot of the Academy of Moral and Political Sciences; Léon Aucoc of the same academy, formerly division-president in the State Council; Barthélemy Saint-Hilaire of the same academy, formerly minister of foreign affairs; and Octave Gréard, member



AN INTERIOR OF THE THIERS FOUNDATION.

both of the Academy of Moral and Political Sciences and of the French Academy and vice-rector of the Academy of Paris.

M. Jules Girard, of the Academy of Inscriptions and Literature followed M. Hauréan as superintendent (1896-1902). He in turn was succeeded by the present superintendent, M. Emile Boutroux of the Academy of Moral and Political Sciences, who is fitted to fill this delicate position by his prominence as a philosopher and his distinguished personality.

Besides the superintendent, the present council consists of a university man, M. Croiset; a politician who is now a minister of state, M. Alexandre Ribot; a savant, M. Lippmann; and a journalist, M. Francis Charmes, editor of the *Revue des Deux-Mondes*.

This board of five members meets at least once a month, a fee of 100 francs for attendance being allowed to each of its members. At the beginning of each year it chooses five from the many candidates for the annual appointment. It receives the superintendent's report of the work of the present beneficiaries and inquires into the needs and labors of former ones.

The election of the superintendent takes place every five years. He is taken from the membership of the council and can be re-elected. Mademoiselle Dosne herself appointed the members of the first council. Since her death in 1906, when a member of the council dies four electors are added to the remaining members, and these electors are chosen in rotation from the secretaries of the five academies composing the Institute of France, the deans of the four faculties (letters, science, law and medicine) and the heads of the Collège de France, the Higher Normal School, the Charter School, the School of Fine Arts, and the School of Moral and Political Sciences. Each new member of the council is elected for four years; he may be, and always has been, reelected.

The superintendent, who is always a member of the Institute, receives an annual salary of twenty thousand francs. A treasurer and a librarian live with him in the same house.

It must be remembered that the institution has not been established for the purpose of assisting poor young men; it is intended to form a select group of scholars, and the candidates are chosen according to their qualities alone. They must be of French nationality, not exceeding 26 years of age; they must have performed the requisite military service, and must not be married. Most of them have already passed the difficult competitive examinations for fellowships; many are doctors or licentiates, or are provided merely with a certificate of the higher studies; some are simply Bachelors of the Institute or are recommended because of former work. In short, the ability of the candidates is the only thing that counts. The examinations that they have to pass serve merely as evidence of the qualities required of them.

As we have said, five beneficiaries are appointed annually. They remain at the Foundation for three years. Therefore the house usually contains fifteen students. Each of these receives an annual allowance of twelve hundred francs, and disposes annually of six hundred francs more for scientific travels or other expenses connected with his work. Being thus provided for, he is not allowed to give lessons nor to write for periodicals except with the express permission of the superintendent. The value of this last restriction

can not be overestimated. The time of these young men belongs to science, and it is necessary to guard against the habit of hasty journalism which would tend to divert them from it.

The Foundation has its traditions, and these are preserved and transmitted by the presence of the older members. Much liberty is allowed. No special costume or uniform is required. They are allowed to come and go, to move freely within the house and gardens, to take meals outside, and even to stay out until an hour and a quarter after midnight. Within the house there is no restraint. I hardly need to add that each has his own spacious and airy bedroom



PARIS. — Fondation Thiers, la Bibliothèque ND Phot

THE LIBRARY OF THE THIERS FOUNDATION.

and sittingroom to himself, and the institution contains gymnasium, billiard room, baths, etc.

The library, which to-day contains fourteen thousand volumes, has grown from a nucleus of seven thousand belonging to Thiers, many of which are annotated by his own hand. Otherwise the library is designed not so much to contain many or rare books as to provide a very complete bibliography and sufficient means for information and research.

The Thiers Foundation was not designed, as I said before, to aid the deserving poor.³ No more was it intended to be simply a

³ There are already enough and even too many institutions which serve this end. Our old orders of society very imprudently swelled the numbers of the proletariat and increased the parasitic character of the so-called liberal professions.

“professorial seminar”; at least it was to guard against becoming one. I am certainly well aware of the necessity of having good professors, but independent workers are as influential leaders of men in their way as are teachers. Thiers, Mignet, and Littré were not professors, and long indeed would be the list of eminent men who have exercised a great influence on education even though they have not taught from the elevation of a rostrum.

It is true that from the halls of the Thiers Foundation have gone many teachers in special lines who are to be found in France, in foreign lands or in the colonies. But there are other young men who have followed a different path. Of the 96 beneficiaries received by the Foundation up to January 1, 1911, we can count (with due allowance for error) two men of letters, three physicians, one notary, one lawyer, one magistrate, three managers, three librarians, and one deputy; many are designated simply as doctors of literature or doctors of law.

To sum up, the Foundation welcomes young men of very different abilities. M. Boutroux has rightly emphasized in an article in the *Internationale Wochenschrift für Wissenschaft, Kunst und Technik*, August 28, 1909, the advantages of this sort of collaboration, in which workers devoted to very different lines of study mingle with each other every day. He says that in this way they are prevented from becoming narrow specialists, ignorant of the work and mentality of others, and of the value of the many different groups of men which make up society.

The Thiers Foundation has been in existence eighteen years. What results can it show? What men has it produced? These are questions which will doubtless be asked by certain philanthropists who can not see beyond the present moment, and who are ambitious to receive returns from their pecuniary outlay in the first year, just as they receive the interest from capital invested in an industrial enterprise. No, we can not create superior men at will. There is neither any method nor institution by which it can be done, and the system of pedagogy which pretends to do so is as deceptive as it is dangerous. We must have favorable soil; that is to say, the co-operation of the times, as I said above. The Thiers Foundation has counted among its number many distinguished members whose works I might enumerate; the majority, moreover, have not yet completed their full contribution. But the value is one whose effects can not be appreciated all at once and yet are not for this reason less important. It is the value of individuals taken collectively. It leaves traces which are not visible; it helps to prepare a rich soil

to bring forth in due time the harvest which can not be hastened or produced by artificial means, and it is this harvest alone which never fails.

It is with sociology as with geology, with the development of our societies as with the formation of the globe. Slow operations, those which can not be discerned at the first glance, count more in this field than violent or sudden operations, although these are the only ones which strike the eye of the mass, or even at times retain the somewhat clumsy attention of the historian.

MONISM.

BY WILLIAM P. WHERRY.

THE monistic view of the universe would have a wider popular acceptance if it were not that it is supposed by many to be something recondite and ultra-scientific in which only a select class of students are interested. To state them in the simplest terms should, however, attract all who care to know the fundamental facts of this universe. Science ever aims at higher and higher generalizations, and the highest is reached when the many are resolved into the one. This, the universe, is the sum total of all objective reality, and its phenomena are either the forms or the functional activities of existing structures. We are not left without a gnomon, or test, of what is real, as contrasted with the unreal and ideal; for every thinker—we may say, every living animal—is inherently impressed with the certainty of his own existence; and his chief desire is to perpetuate this existence, which is the most real thing to him; and he holds everything real that resembles himself.

A man is to himself the most real being, and he is born with this instinctive assurance. As astronomer, he notes the stars, huge in their immensity, and he holds them real as he himself is real. The totality of earth and stars and meteoric dust, with all the mineral and organic objects that exist on them, is recognized as a monistic entity, every component of which is also an entity. And the man, reasoning outwards from himself, sees that not only his body but also his clothing, his habitation, his country, his earth, his solar system, and his whole environment throughout all space can be considered in a true sense as himself, since he is a real part of the macrocosm.

Then the thinker observes that the things he perceives around him exist under a few different, obvious conditions: as solids, liquids and gases. And next, he becomes a chemist and analyzes the contents of the world in his laboratory, where he discovers and

proves that all objects, irrespective of their physical conditions, are entities composed of certain elements—few in number—and that these elements differ among themselves according to a periodic law that prescribes the size, shape and weight of their respective atoms. Electrical research shows that electrons are almost immeasurably more minute than the smallest chemical atoms; and electrons themselves act as if they are constituted of at least two extremely small corpuscles—the primordial particles, or units, they may be termed—that are too minute to be further divisible, and have no ponderosity, no friction, no internal motion, but, like geometrical points occupy positions in space, yet have no dimensions. A universe consisting of these particles, in entire separation from each other, would, in many respects, resemble the hypothetic ether that is held to fill universal space.

The construction of the cosmos, as it now presents itself to the scientific observer, begins with the primordial units, and these unite in pairs to constitute corpuscles of negative electricity. These may be unaffected by the reciprocal affinities of corpuscles that give origin to the phenomenon of gravitation, yet they have attained a stage of cosmic evolution greatly superior to that in which the primordial particles exist. The next advance is the formation of chemical atoms in all their varieties by combinations of the electrons. And, after this, by combinations of atoms and of their innumerable compounds, all inorganic and organic structural forms are evolved. This is the process of evolution from the very least and simplest things to the very greatest and most complex, or from the incalculable many to the single whole, which is the universal monad.

Now the thinking man, observing these structures that are objective to his senses, gives them the name of Matter—the entity that has position, or extension, in space, possesses form and stability, and seems capable of a vast variety of functional activities that occupy time. He recognizes his own material form—his body, and from analogy calls all forms, from those of the dimensions of Arcturus to the minute primordial particles, by the same name. The term “body,” however, means something more than the mere material form. The man notices that he can do things—his body functionates; and he is not insensible to the fact that all bodies functionate. Every world, every organism, every chemical atom, every electron, every primordial unit is a body and functionates. In a word, there is always combined with the matter of a body a definite quantity of energy, and the two are complementary to each other, and inseparable, and in combination perform work. Matter is the

hypostasis, or substance of the body and energy is its activator, and the two in collaboration produce the innumerable changes of form, composition and position that are called functional activities, or events.

This is the mechanical view of the cosmos. Every structure is, so to speak, a machine for developing and applying energy, and the more complex the machinery the higher is the order of the functions of which it is capable. Now he who develops this mechanical ideal will not fail to perceive that himself, or any other living being, is a machine, and that life is the highest development of mechanical activity. He sees activities even in inorganic machines that very much resemble life in the living. When the mainspring of his watch breaks, the watch is dead. When the fire of a locomotive goes out, the engine dies. Death is the determination of the power of developing energy, and therefore of doing work; and it is only the machine that has been once alive that can be said to die. The developing of energy seems to be invariably a chemical process, as we know it is in man. We see it working too, on a large scale, in the sun and in our earth, and we cannot help thinking sometimes of these great and complex machines as living, as well as doing things. So, when we come to speculate regarding the origin of life, we are forced to admit that although life attains its culminating perfection in organic structures, yet it exists in a lower degree wherever form determines function, wherever chemical processes occur, and wherever there is energy doing work.

The thinking man is now on a plane of knowledge to which the ancient philosophers never attained. They recognized the principle *dynamis*, but they never took the further step that proves that energy is always and inseparably united with matter. Not knowing chemistry, they had no adequate conception of molecular motion, or the products of atomic activities. But now, the man knows that his "body" is not simply a material structure, but is matter plus energy. And, still studying himself, he finds that his "body" is not yet completely expressed, for inseparably united with it is his mind. Body is a term that may be scientifically defined as a trinity of matter, energy and mind. The whole three are always found together, and neither exists isolated. He is sure of his mental element as much as of his energetic one, or of his material substance. These three elements in every "body"—whether it be a huge mass or a particle of impalpable dust—are not fictions, nor ideals. They are real in the most positive sense of the word. And when the man's self-analysis is carried out through several tests, he finds he

has reached a finality in regard to the description of his "body," and that three—and only three—elements constitute its entity.

It is important that the term "body" should always be taken in the sense of an entity constituted of three complementary elements, and that we should cease talking of "mind and body," thus placing them in contrast. Even the people who use the term in the incorrect way are fully conscious that the mind is always a part of the body, and it is as unreasonable to contrast them as to say "the head and the body." All the objects in the universe are bodies, and every body in the universe is a trinity of matter, energy and mind. Some eighty years ago, there was no great objection raised to the recognition of the dual nature of bodies, that is, constituted of matter and energy. But the vestigial notions derived from primeval metaphysics render many college professors reluctant to admit mind into the domain of physics. Still, on all sides we see evidences that psychology is being put in its true place—as a department of physical science, and experimental psychology is a tacit acknowledgment of this fact.

Psychology, the science of the mind, has for ages been an interesting study, yet only very recently has it been freed from religious and metaphysical conceptions and been presented to us as simply a section of somatic study. Many treatises are still used in colleges that tell of the "mind" on one page and of the "soul" on the next. This confusion concerning the psychic element of the body is due to the prevalence of ancient dualistic notions, for which monism is the only corrective. In popular conversation, we find the body and the mind treated as two opposite things, yet every biologist knows that mind is an essential element of body, and is its intellectual endowment, or mental charge. In other words, the thinker is not separable from the doer, and neither mind nor energy can functionate without the other, nor either or both of them without matter, which gives the whole acting body form and a place in the universe. The three are inseparable and the three are one. It is the whole body that thinks and moves and acts. Mind nowhere exists apart from matter, and wherever there is matter there is mind.

Even in the nineteenth century, learned treatises discoursed on the "reason" of man and the "instinct" of lower animals. There was a silly reluctance to admit that brutes could possibly have the same kind of minds as man. It remained for a more honest modern science to show that minds differ not in kind but in degree and that there are countless gradations from the very lowest degrees of awareness, or impressibility, up to the highest rationalistic imagina-

tion. Science shows that man—the most perfect intellectual being—is as much dominated by instincts and habits as any other animal, and that he is moved more by his subconscious emotions than by his reasoned-out decisions. Man is not a member of a special natural kingdom, and anthropology is but a branch of zoology. In the intellectual development of the human child, the hereditary psychology of lower animals is as marked as is the hereditariness of its material form's construction in its embryology.

We do not underrate man's magnificent endowments and exalted position in the universe by insisting that he is still an animal, still a machine, and still a tri-elemental body. We accord him the most perfectly developed form of all creatures—the best eyes, the best ears, the best fingers, and above all, the best larynx, for his most wonderful intellectual progress is traceable to his superior power of articulation, forming real words, which are the necessary symbols of high thinking, as money is the necessary medium of commercial exchange. But man need not arrogantly deny to the lower animals some faculty of reasoning, for assuredly many of them possess it in a minor degree to his own. There are truly many degrees of mentality between the abstract thinking of the philosopher, or mathematician, and the tropisms and sensitiveness of the amoeba. Yet the protozoan has a mind that responds to sensations and stimuli, rejects the evil and chooses the good. Its small mental equipment is proportional to its material and energetic equipments. Every cell in a multicellular animal, like man, has its own form and energy and mind, and through these three it functions.

And when we are satisfied that there is a mental element in every animal, however minute and low in the scale, we are prepared to admit that plant cells and plants also possess a mental element. Several books have been written in proof of the existence of mind in plants, and to argue the matter would be merely to repeat what is predicated of animals. The homologies between plants and the lower animals are so numerous and close that it is reasonable to conclude that all fundamental facts that are true of the one may apply to the other.

Moreover, we cannot limit mind to the organic kingdom. Among minerals, chemical atoms and primordial units we can trace it in its simplest expressions, yet very vividly and really. The so-called properties and affinities of inorganic particles are indications of mentality. There is not an insurpassable gulf between the mentality of a bacterium and that of a crystal, and every ion has certainly its

affinities and repulsions, and on these affections all chemical action depends. Because the mental element feels, the kinetic element moves, and the whole atom, or organism, acts. Is not this exactly what occurs with a man?

Our corrected conception of the universe must allow that every primordial particle is a "body," and as such is a trinity of matter, energy and mind. Every particle is hypothetically exactly equivalent to every other primordial particle, and its matter has a mental charge that is proportioned to its minute size and is therefore exactly of the same value as the mental charge of every other primordial unit. The same may be said, *mutatis mutandis*, in regard to the energy charge attached to every primordial unit. And this view does away with all speculations about the whence and whither of energy and mind. They are always there, wherever there is matter or form. The notion that a number of assorted minds are stored up in the empyrean, like drugs in the bottles on an apothecary's shelves, and that, when a babe is being born, one of these is sent down to animate it, dwelling in the body like a canary in a cage, and at death making its escape and still continuing to live as a disembodied ghost,—all this has not a particle of scientific fact to support it; whereas the view that mind is an essential element of the universe, as much as matter or energy, is corroborated by every test that can be scientifically applied. And this view leads directly to the monistic conception of the eternal universe. Every body, that is—every distinct entity, great or small—in the universe is a trinity consisting of three inseparable elements. Its functions depend on two things: first, the numerical quantity of primordial units in its form, and second, the complexity of its mechanical structure. For instance, the moon has a great number of primordial units, but a man has an extremely complex structure, and a complex structure greatly countervails mere quantitative mass.

Now the mental action of a body depends on the active mentality of its component particles. Some of these may be comparatively dormant, as some of its energy may be merely potential. But when, for instance, we refer to a man as a highly active organism, we must not make the mistake of supposing that only his brain cells think. Every cell in his whole organism thinks, yet it is the cortical cells of the brain that are the organ of his senses, coordinate his reasoning, enable his thoughts to get expression, and register with much precision his sense impressions mnemonically. When we regard this terrestrial globe as a "body," we cannot fail to note its multifarious geophysical activities as resulting not from chance but from

a certain determinism that is due to mind. Its mentality is in every second of time active and expressing itself. And the totality of all bodies, constituting the universe, is incessantly thinking out, acting out, and showing out the wonderful functional changes that are termed cosmic evolution. The universe is not blind nor paralyzed, but is a living, thinking, working machinery, evolving through its intrinsic forces age by age from perfection to perfection.

Modern medicine has not been slow to avail itself of the scientific view of psychology as applicable to all the universe. Note is taken of the mentality of the living bodies formed of protoplasm. The unicellular protozoans have undoubtedly the faculty of choosing what suits them and avoiding what is repulsive. Then it is recognized that the human body is composed of billions of living cells comparable to the protozoa. Every such cell lives its own life, does its own thinking, and also cooperates with the community-life of the other body cells. We find a hundred varieties of specialized cells and cell-groups working for the common good. Hence, physicians now do not treat diseases as such, nor morbid symptoms, nor yet the patient as a whole, but direct their therapeutics to the cells and cell-groups, for it is through these that the combat with disease must be waged, and it is these that accomplish the recuperation of the patient. They will do their duty if the conditions for the exercise of their functions be favorable; and it is now the task of the physician to arrange these conditions as quickly and perfectly as possible. Reliance on external forces gives place to dependence on intrinsic powers; and it is seen that what applies to a human body is applicable to even the inorganic worlds—everything happens through the functioning of the internal powers.

The error of the psychology of the past was in making a broad distinction between mind and body. Now, as monists, we are prepared to assert that every body has a mental element, and it is this fact that accounts for the occurrence of mind wherever it is perceived. Mind is not supernatural, it is as natural as matter or energy. The universe could not exist, much less functionate, but that mind is one of its three essential elements. It is a fact of every one's experience that there is such a thing as matter, and such another thing as energy, and such another thing as mind. It is only the influence of ancient and mistaken metaphysics that still blinds some people to this common, irrefutable, and most simple fact. Those who have been teaching the old psychology hate to give up the notion that mind is mysterious and supernatural, just as for a long time after Copernicus the schools continued to teach the geocentric

theory. There was some excuse for this, for apparently the sun went round the earth; but there is no excuse for supernatural psychology, for the whole of it is merely a figment of the imagination incapable of withstanding a single scientific test.

A MONISTIC CONCEPTION OF MIND.

BY THE EDITOR.

SCIENTISTS are agreed that the world-conception of science must be unitary, it must be monism. But the difficulty so far has been the formulation of the character of the one so as to show the contrasts which obviously prevail in this unity. It is easy enough to see that states of temperature are not components of heat and cold, for the thermometer has taught us that there are degrees of temperature; but not everywhere can we comprehend at a glance how the obvious facts upon which any kind of dualism attempts to establish itself can be resolved into a unitary conception.

In the present number of *The Open Court* Mr. W. P. Whery points out the trinity of matter, energy and mind, and treats mind as a kind of universal attribute of existence which of course can be done if we stretch the definition of mind so as to suit this purpose. The editor of *The Open Court* has published a synopsis of the philosophy for which he stands and which he has endeavored to build up as *the* philosophy, the philosophy of science which should be as much a science as chemistry or mathematics; and indeed the true philosophy would be a combination of the two branches of scientific thought, the purely formal sciences and the sciences of the various realms of experience. In this pamphlet¹ he has sketched his world-view in the briefest possible compass and the main points which stand in contrast to Mr. Whery's views shall be briefly indicated.

Mind, as we understand it, is absent in plants as well as in all purely physical phenomena. It originates in animals, viz., in creatures possessing sentience. Accordingly we can not endorse what

¹ This synopsis has appeared first under the title *Philosophy as a Science* and in a second edition *The Philosophy of Form*. The former contains a full catalogue of the author's publications. The second is somewhat enlarged on a few important points and yet is limited to 50 pages. (Open Court Publishing Company. Price 10 cents.)

Mr. Whery says concerning certain phenomena which in our opinion are non-mental.

The first obvious contrast in all existence is that between subjectivity and objectivity, or states of innerness and external manifestations, the former developing into irritability, sentiency, feeling, consciousness and self-consciousness, the latter being motions which obey in all details the laws of mechanics. The *that* of existence is called "matter," the actions of existence are summarily called "energy." They may be at apparent rest as stresses or strains, which means a tendency to act restrained by a counter-pressure. This is potential energy and when energy actually produces a change of place it is called kinetic energy.

Matter and energy are not things which as such can be produced anywhere; they are generalizations of all the many phenomena that take place in the domain of objectivity, and every one of these phenomena is in a definite place, in a definite time and of a definite form. Time and place are formal relations. Accordingly we can summarize the universal features of objective existence under the three heads, matter, energy and form.

The several sciences investigate all the branches of objective existence, and so far as they are concerned with concrete actualities they are the science of experience, but so far as they concern the nature of pure form we deal with such sciences as mathematics, arithmetic, geometry, logic, etc. They are not based on sense experience but are mental constructions.

Objective and subjective existence are now commonly regarded in scientific circles as two sides of one and the same process, and this theory has been formulated as the principle of parallelism. But it is understood that there is not a parallelism of two things running side by side like two geometrical parallels, but that these two sides of existence are two aspects of one and the same reality. The two aspects are as different as the outside and inside of a curve. They are different in character. Nevertheless neither exists without the other. Thus every transaction in existence would not be unlike a mathematical line AB. AB would be a subjective state while BA presents itself as a definite form of matter in motion. The whole world appears to us as definite forms of matter in motion. It consists of objects and we can never observe with our senses souls, feelings, emotions or any subjective states. We only see bodies hustling around and changing. On the other hand within ourselves we consist of more or less dim states of consciousness reaching down into states of subconsciousness and strongly influenced by

subliminal or unconscious states. Here the whole world appears as a tapestry woven of thought.

The questions of idealism and materialism are gratuitous philosophical somersaults. The objectivity of the outside world confronts us and we call the *thingishness* or the *that* or the *actuality* of existence by the general term "matter," and the changes of the several objects we call energy. The reality of sense-impressions cannot be doubted, and it is superfluous to propose the question whether reality is real.

Objective experience knows nothing of mentality, but it describes and explains the order of the world as an intrinsic quality which in objective existence is as necessary as the wonderful arrangements of mathematics in pure thought. For instance magic squares are as if preconceived by a master mathematician, and yet their interrelations are products of an eternal and intrinsic necessity.

Where we have sentiency combined with the intrinsic mechanical order that universally prevails in nature, mind originates. The intrinsic order produces first sentiency and then mentality. As explained in detail in the pamphlet referred to, animal organisms render possible an interoperation of the subjective elements so as to let inner states cooperate and render potential feelings actual. Further, the preservation of form in organic structures becomes memory as soon as it is accompanied by sentiency, in which case if the same sense-impression presents itself to the senses it is felt to be the same and thus becomes representative of the object that causes it. As soon as sense-impressions become representative they become mental phenomena. This is the origin of mind.

There is no need of entering into further details but we ought to insist on the significance of the higher development of the human mind which as a rule is so greatly neglected by monistic thinkers as to cause the impression that monism is practically materialism.

ART AND THE CHURCH IN AMERICA.

BY CHARLES HART HANDSCHIN.

THE question of art in the Christian church is almost as old as the church itself. As early as the fourth century it was a burning question in the Byzantine world. Again in the eighth century, when the church had gone so far as to worship images, Emperor Leo III had all art removed from the churches and its use for ecclesiastic purposes prohibited.

However, the church continued to foster art in one way or another through the succeeding centuries, the finest flower coming in the Italian Renaissance.

That Christian art soon differentiated itself from pagan art is but natural. A glance at the Apollo Belvedere and the Sistine Madonna tells the story.

A reaction against what was believed to be an abuse of art in the church set in during the Reformation period, and we find early in the sixteenth century, in the wake of the Peasants' War, an iconoclastic movement raging in northwestern Germany, devastating church edifices and destroying or turning into money all the art treasures.

What the fanatic hordes did here, Zwingli and Calvin did for the Reformed church in Switzerland,—in more orderly fashion, to be sure, but just as effectively. Of the Protestant church as a whole since the Reformation, one can hardly say that it has fostered art in the sense in which the medieval church did so, although at times art did spring up within its sheltering fold, while Puritanism, Methodism, and all the pietistic churches positively spurned art, and do so to this day.

This was the result principally of a reactionary movement against certain abuses of art and ritual, as well as a conviction that the use of art in the house of worship is contrary to the doctrine of worshiping "in the spirit and in truth."

Is this of necessity so? History records that the abuse of art in the church at one time stood in the way of the true spirit of devotion. But many good things are at times abused. Shall all men refrain from meat because a too great use of it has given some one bad nerves?

The church has been a great patron of art in times gone by. This is one of her crowning glories. Take, for instance, the rôle it has played in the development of architecture. The heavy, awkward Gothic style which spread from Italy to Sicily, France, and the rest of Europe, was so crude that the artists of the Italian Renaissance dubbed it "Gothic," i. e., the "barbarian" style. And what a glorious instrument the Christian church made of it!

Or again, instance the impulse to art as shown in Protestant Germany in the sixteenth and seventeenth centuries, when Albrecht Dürer, Holbein, Cranach and the Netherland School gave us their undying works under the inspiration of the new gospel!

But Protestantism has, in the main, been a drawback to art and principally for three reasons: its traditional aversion to images in the church; its aversion to sensuous forms (and art is impossible without these); and a medieval ascetic notion that man's joys should be exclusively in the things of the soul, never in the things of sense.

What a sad descent from the Old World cathedral with its untold riches, the immortal work of the old masters, where every nook and cranny even tells the story of the unswerving devotion of some pious artist's soul far back in the centuries: the massive pillar, pointing heavenward, the wealth of sculpture and color on wall and pilaster, the thousand inspiring forms surrounding and permeating the worshiper as he bows in reverence before his Maker! What a descent from this to the bleak, uniform walls, the oftentimes rectangular form of our American houses of worship!

The reason for this? Tradition!

Is this adherence to tradition warranted? Is it justifiable? The church has at all times been a most conservative institution, which fact explains but does not justify the attitude taken.

In how far does the presence of art-subjects detract from the spirit of devotion? I sit in my study. Before me hang the Victory, Mona Lisa or the Farnese Hercules. Does their presence impair my concentration? Not in the least! They have been before me too long. My glance falls upon them only in passing. But I would not be without them. They are my companions!

The same case in the nursery. The Madonna of Gabriel Max and the Baby Stuart do not now excite the children. They have

been there for some time. They do not distract their attention from their books. But the atmosphere and the spirit of the pictures are sinking daily deeper into the souls and minds of the children. Shall we remove the pictures?

Take the ordinary American church for instance. Remove the meaningless and distracting scroll work and frippery from the walls; cover them with a plain, pleasing tint, give us a few fine reproductions of the old masters, large enough to be discernible at a distance, and they will be doing their silent work whether the sermon is good or not! The attention of churchgoers will be drawn from the sermon only during the first service—but even so, the distraction will be no worse than that occasioned by a prominent new hat.

Let not the money argument be advanced here. Let us settle whether or not art shall receive our sanction, and the money question will take care of itself. Rather let us begin, as the means allow, with good reproductions, and later on buy the best to be had and employ the best talent accessible. Means are not lacking in our thrice-blessed land, and they will be forthcoming, once the taste for art, and art in the church, has been awakened.

In the Middle Ages, artists did their best work for the church. It was a form of worship with them. In the devotion of his soul Fra Angelico wrought his undying frescoes on the walls of San Marco and Albrecht Dürer filled his canvases with the glory of God! How glorious if the future historian could say as much of American artists in the twentieth century!

The church has a mission in this. It must employ and encourage its own, and any other great talent in the realm of art. It must not allow the "world" to usurp the great field of art as it has sometimes done, much to its detriment. But this is, whether we will admit it or not, precisely what the Christian church is doing to-day in America.

And moreover, the constituents of the church desire the uplift of art. They believe they are right in demanding in the house of worship art at least as good as that offered them in the saloons, the restaurants, and the theaters.

ART AND RELIGION.

BY THE EDITOR.

ART, religion and philosophy are kin; all three work out a conception of the world, of life and the purpose of life for the satisfaction of our mental needs. Philosophy is a scientific world-conception satisfying the demands of the thinker; religion is a social philosophy, the world-conception of a group of people actualizing itself in an historical movement; and art is the world-conception of genius, of the man who molds his views of life in forms of beauty.

It is a matter of course that the large masses are not philosophers. Their philosophy, called religion, is based upon the thoughts of their leaders which can not be pure science, but popular presentations of the thoughts of impressive personalities, of prophets, preachers and moral guides. A philosopher who is merely a thinker can never become a religious prophet; a religious prophet must be a man of the people and must speak the language of the people. Certainly he must be superior to the common people, but his superiority must be due more to his character than to his intellect, and his intellectual superiority must be more that of the poet and orator than that of the philosopher. He must be a powerful personality, but if he is a thinker who is far above and ahead of his time, he will not be serviceable as a religious leader.

Religion makes use of symbols, of parables, of allegories which appeal to the average man, and these symbols harden into dogmas. The meaning of the symbols may be, and frequently is, true; yet under all circumstances their acceptability depends solely on the endorsements they find among the masses of the people.

Art is the main vehicle of religion; indeed religion can never dispense with art. Religion needs art, most of all the art of words—poetry.

It is true there are religions which seem hostile to art, but only to certain kinds of art which are opposed to this or that religion,

and they are sculpture and painting. This is the case with dualistic religion which spurns bodily life and seeks a satisfaction in the realm of pure spirituality. Such religions develop grand poetry and music, hymns, psalms, masses, etc. and may also develop architecture, the rearing of mosques, temples and cathedrals, also arabesques, but they will abhor the presentation of human forms unless they are fully draped and the beauty of figure is concealed.

When dualism gives place to a monistic conception of life, the plastic arts will naturally assert themselves. Education will not remain limited to a development of the mind, but will adopt the principle of *mens sana in corpore sano*, a sound mind can develop only in a sound body.

We repeat therefore: Art is kin to religion. Both are products of a world-conception and as there are high and low religions, so there are high and low art-conceptions. True religion is elevating; low and false religion introduces superstitions and aberrations from the straight path. So the right kind of art is inspiring and elevating; however, it will be noticed that the difference between high and low art is not conditioned by an avoidance of corporeal beauty, but by the truthfulness and the seriousness of the artist. There is a higher or lower degree of nobility of heart and mind, for the true artist feels himself to be the priest on the altar of beauty. Who would dare to look upon the Venus of Milo as improper or less noble than even the Sistine Madonna of Raphael? Yet for all that there is a difference between that art which uplifts the mind and sanctifies the soul with a conception of the grandeur of the all-life, and another art which drags us down in the dirt, and sullies our souls with degrading thoughts.

Every piece of art is the expression of a sentiment, of an interpretation of life, of a world-conception, and religion too will seek artistic expression; but an ascetic tendency which scorns bodily beauty will sometimes seek an expression of the spiritual in mystic symbols, sometimes even in positively ugly forms. This has been shown in the mania of representing the ideal of mankind in a corpse or a crucifix.

The writer remembers as one of the most repulsive instances of presenting the dead saviour a life-sized figure of Christ in the tomb which is preserved in the crypt of the romantic old chapel on a steep hill at Wurmlingen near Tübingen. The place is probably of pre-Christian sanctity, but it seems that the grewsome spectacle of the realistic corpse in the crypt adds not a little to the great awe and

reverence in which this church is held not only by the parishioners but also by other pious people of the neighborhood.

Another grisly show is exhibited in St. Blasien where a skeleton over the altar is gaudily dressed in red velvet, and in sundry places in Italy there are chapels decorated exclusively with skulls and dead men's bones.

When we call figures showing the decay of death ugly, we must bear in mind that though they are ugly to us, they are noble and glorious to the ascetic worshiper to whom the beauty of bodily life is an abomination, while death is a victory over transiency, an outlook into the realm of pure spirit.

There is a peculiar contrast between Pope Leo IX and the reformers such as Luther and Calvin. The reformers were serious Christians and as such they were dualists, while the pope was practically a pagan, to whom the "fable of Christ" was a mere allegory in which he saw a clever device to rule the masses of mankind. The Renaissance is a revival of classic antiquity and of the pagan spirit which cultivated the natural. Michelangelo, Raphael and other masters of that period have worked out a compromise between the Greek ideal of beauty and the dualistic spirit of Christianity, by means of which art, even the art of painting, was introduced into the Roman Catholic church while Protestantism, which took the Christian dualism quite seriously, only tolerated the arts of bodily form while it cultivated the arts of audition, religious poetry, as instanced by Luther's songs, by Milton and by Klopstock, and the music best represented by Bach.

When now the plastic arts are beginning to assert themselves, it is a sign that a monistic world-conception is dawning upon Protestant mankind. Bodily beauty is no longer denounced as a machination of the devil by which he attempts to lead astray the worldly minded.

Our age has not yet developed an art of its own for the simple reason that it is still an age of transition, an age of fermentation which has not yet attained to clearness. There is still lingering with us the thought that art is a frivolous occupation, and this is most felt in the Protestant churches of America. Altar pieces have disappeared with the disappearance of the altar, and there is little hope at present that the plastic arts will be admitted to Protestant sanctuaries. While as a rule it pays the traveler, especially in the old world, to visit Catholic churches, Protestant houses of worship, and especially those of America, are empty and unattractive. They are at best pleasant meeting halls; sometimes they spread an agree-

able warmth of colored light through painted windows; but otherwise they are characterized by an apparent absence of art.

Art is a factor in life which should not remain neglected. Art ennobles and transfigures life, and it serves many of us as a surrogate for religion, as Goethe says:

“He who has science and has art,
He also has religion;
But he who neither of them has,
He ought to have religion.”

JAPANESE EPIGRAMS.

TRANSLATED BY THE LATE ARTHUR LLOYD.

[In this collection I have put together poems composed by Confucianist philosophers and others. Many of these now appear for the first time; but I have also very largely drawn on two collections made by European scholars, viz., Professor Chamberlain's article on "Basho and the Japanese Epigram" in the *Transactions of the Asiatic Society of Japan*, and the late M. Ehmann's *Sprichwörter der japanischen Sprache*, published by the German Asiatic Society in Tokyo. I have called them "epigrams," because the majority of them are what the Japanese call *hokku*, tiny songlets, each complete in seventeen syllables.]

Songlets of Basho.

The grub's a humble thing, but when the wings
Grow, then the butterfly forgets
That it was e'er a poor, mean, crawling grub.

An ancient bard, a thousand years ago,
Happened to sing the praises of the frogs,
And now, poor things, they think that all the world
Still raves about them.

Hot or cold,
Sunshine or rain, the crow is always black,
And always happy.

T'is good for man to go forth every morn
To work, and good to come home tired at night.
Yet, oh! September's work, after the heat
Of August days goes much against the grain.

A thoughtless child, playing beside a well,
Such is the man that, foolish, tries to live
Without religion.

The tiny dewdrop lies upon the leaf :
When it grows heavy, then the leaf will bend
And let it roll off to the earth beneath.

The child of three
Possesses his own soul ; that self-same soul
Is his at sixty.

Be thou reserved, fair maid. The flower that flaunts
Its beauty by the wayside, often falls
Prey to the beasts that graze along the road.

The frail anemone
Lasts but a single day. And what art thou ?

When children strive
Father and mother oft must join the fray.

Sneeze once, and some one's praising you : sneeze twice,
And 'tis a sign of hate : a threefold sneeze
Shows you the object of some person's love.
But if you sneeze four times, you've caught a cold.

There is a gate, whereby good luck and ill
May enter in. But of that gate yourself
Hold the one key.

Seven gods of luck protect the merchant's house,
And well they may ; for, at his gate there lurk
Seven foes to strike him when he goes abroad.

Your shoe-string's broken, but beware you stoop
To mend it, till you've crossed that melon patch,
Lest those who see you misinterpret you.

Ask no man counsel if thou do not mean
To follow it ; for wholesome physic's use
Lies in the drinking not the buying it.

A thief may sometimes take a holiday :
A watchdog, never.

Waste nothing, thrifty soul; there lurks a god,
Ready to bless you, in your bag of scraps.

The world's a poorish place, but all the same
You have to work, to stay in it for long.

Where's Paradise? Why, at the gate
Of every man that's honest, just, and pure.

Hell after death? No, no,
Hell comes when, at the closing year you find
You can't pay all your debts.

Virtue in man,
Is like the bamboo stem, knotty and straight.

The baby borne upon the back
Sees where the brook is shallow; there's a power
In childlike innocence.

The rose and thorn, the same stem beareth both,
One root is their's.

KAULBACH'S FRESCOES.

A GERMAN ARTIST'S PHILOSOPHY OF HISTORY.

BY THE EDITOR.

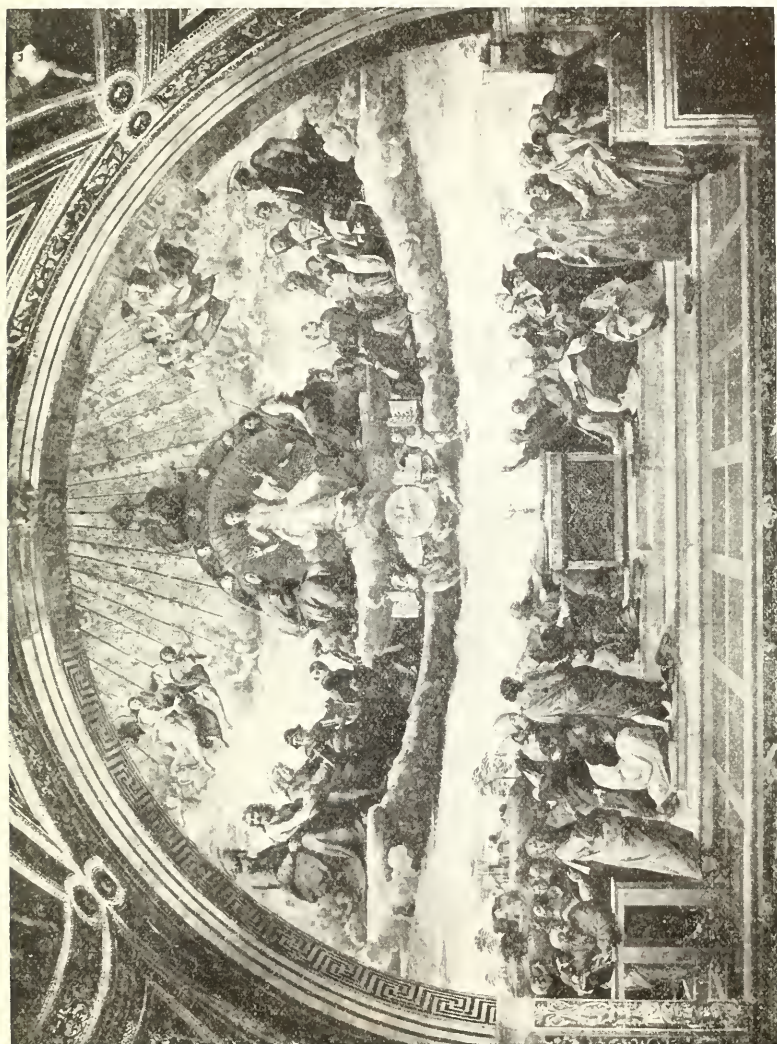
RAPHAEL had begun to present on the canvas the world-conception of the church. Its classical expression is found in his famous picture sometimes called "Disputa," and sometimes with



THE KAULBACH FAMILY.

more propriety "Theologia." Another picture of the same significance is Michelangelo's Last Judgment which sums up the end of all things in a grand display of the forces which move this world.

Christ descends from the heavens and the dead rise from their graves. They are separated into two groups; the pious are wafted to heaven under the protection of the angels while the wicked are left to the cruel treatment of devils.



RAPHAEL'S DISPUTA (THEOLOGIA).

In a similar way one of the most prominent Protestant painters deals with the same problem from the point of view of the nineteenth century. Wilhelm Kaulbach was born October 15, 1805, in Arolsen, and studied in Düsseldorf under Cornelius whom he followed to Munich. In 1847 he was called to Berlin to decorate the large

walls of the staircase hall in the New Museum with characteristic scenes from history which were to be so selected as to represent the religious world-conception of his patron the king of Prussia and Protestant Germany in general.



THE TOWER OF BABEL.

Kaulbach finished these frescoes in 1863. They remained the chief work of his life. He died of cholera in Munich in 1874.

The first picture of the series shows the Tower of Babel, a monument of daring mankind destroyed by God who descends upon it and curses the nations by the confusion of tongues. God, as Jehovah flanked by angels with fiery swords, stands in a glaring

halo of light. The laborers are frightened away from their work. In the center below Jehovah sits a despot surrounded by flatterers and other adherents who tolerate his rule. There are dead victims beneath his feet and a woman, who is probably the mother of the slain children, begs for mercy. On the left some laborers are still hauling up stones, but they are met by a woman who calls to them to stop. On the right hand we see a caravan of camels starting for distant lands. The lower groups divide themselves into the children of Shem, Ham and Japheth. The Semites of the type of the patriarch Abraham are on the left. The Hamite leader is departing with an idol in his arms; he is surrounded by a group of credulous and superstitious people. The Aryan descendants of Japheth, typified by Greco-Roman civilization, turn towards the right. Their rapid motion indicates the spirit of progress as well as delight in heroic deeds and the joy of living. In the right corner a scene is inserted which the artist deemed typical of the rudeness of the age, but it may as well serve as an illustration of all times representing the temporary triumph of Caliban. There is the hod-carrier knocking down the thinker who conceived the work the laborer was called upon to carry out.

* * *

The second picture represents the glorious age of classical antiquity.¹ In the heavens we see the gods in triumphal procession on a rainbow. Apollo preceded by the three Graces and leading the nine Muses is followed by Jupiter and Juno. Above them hovers the eagle with thunderbolts in his claws. The king and queen of Olympus are followed by Minerva with shield and lance, Diana with her quiver, Mercury with his winged staff entwined by serpents, and other deities.

On earth the center of the picture is occupied by Homer whose advent in a boat is greeted on the shore by the Greek nation represented in front by statesmen, poets, sages, and in the background by a shepherd, a mountaineer, a hunter, a faun, and others. A priestess with a tripod before her sits at the stern and holds the rudder. From the waves, Venus is rising into the air to join the Olympian gods in heaven. On the right above this scene Homeric Greeks perform a funeral dance. On the left we see a temple like the Parthenon, and Phidias² at work upon an Athene statue. He lifts his hands towards Jupiter in an attitude of inspiration. Underneath we see a lawgiver inscribing laws upon a tablet of stone.

¹ See our frontispiece.

² Kaulbach here utilizes a well-known portrait of Phidias. (See page 312.)

In representing the destruction of Jerusalem the artist shows the avenging angels proceeding to earth from the clouds where are seated the four great prophets who have foretold the new covenant and warned Israel that she had not kept the old covenant with Jehovah. Below we look upon the temple area with the altar of



THE DESTRUCTION OF JERUSALEM.

burnt offering in the middle. Titus and the conquering Romans are entering the holy place in the background on the right. In front of them and upon the very altar are blown the trumpets of victory. Beyond the columns on the left we see the burning fortifications. The remnant of Jews around the columns are despairing of further

defence; old men raise their clenched fists to heaven in their helplessness.

In the center of the foreground the high priest is stabbing himself in front of the altar of burnt offerings. Several groups of terrified people surround the tragic scene, and in the left corner



THE BATTLE OF CHÂLONS.

Ahasverus the Wandering Jew is driven out into the world by the three furies. A ray of brighter prospects comes into the horror of this scene through the group of escaping Christians whom we see in the lower right-hand corner. A boy chanting psalms precedes them, and angels carrying the chalice with the eucharist attend them

as a guard. Three little orphans beg to join them and are welcomed by a little boy who is seated behind his mother on an ass.

* * *

Several centuries elapse. Christianity having been established in the Roman empire is now threatened by the pagan Huns, and the fate of Europe is decided on the Catalaunian plains (the present Chalons-sur-Marne).

The legend goes that the dead warriors arise on stormy nights and fight the battle over again. Here stood Attila supported by his Teutonic allies, the Ostrogoths, Gepides and others, while the Roman governor, Aetius with the Visigoths, Burgundians and Franks withstood the Scourge of God. The artist shows the dead on the battle field, among them the women of the butchered inhabitants. They are being awakened to join the spirits in the air in order to help gain the victory of the cross over the savage hordes of Asia. (See the illustration on the preceding page.)

* * *

We now come to the age of the Crusades. Christ has conquered and his hosts now invade the lands of Islam. He stands with outstretched hands in the sky, worshiped by his mother, the Virgin Mary, and surrounded by saints, among whom we notice John the Baptist on the extreme right and Stephen, the first Christian martyr, on the extreme left. Underneath the figure of Christ we see the Crusaders of the first Crusade at the moment when they reach their goal, Jerusalem, an event described in history as highly dramatic. Having reached the top of the surrounding mountains these pilgrim warriors saw the Holy City before them. They shouted aloud, wept tears of joy, and prayed to God and gloried in their faith. Six youths carrying the ciborium are preceded by the vanguard and three prelates on asses. Geoffrey of Bouillon, the first king of Jerusalem, who however called himself in Christian modesty the protector of the holy sepulcher, follows behind on a white charger. He is holding a golden crown in his left hand, thus indicating his intention not to wear a royal crown where his saviour had worn a crown of thorns. He is followed by his army of which we see only the front consisting of standard-bearers accompanied by men who hold up the conquered ensigns of the Saracens. The several groups in the foreground characterize the different types of the age. On the right we see representatives of knighthood, three of them arm in arm.

Passing towards the left we see two minstrels, a flagellant,

Peter the Hermit, and other pilgrims. On the left the romantic and adventurous aspect of the age is portrayed by a knight accompanied by his lady who is carried on the shoulders of serfs; another similar couple behind them show their love of sport by their hounds and falcon.



THE CRUSADES.

The last picture of the cycle represents the Reformation. It deviates a little from the former frescoes by bringing us down to mankind. Here there is no division into heaven and earth. Luther stands in the center holding up the Bible made accessible to the common people by his translation. He is surrounded by other re-

formers. We would identify the one on the right with Calvin. The sacrament of both bread and wine is administered to the congregation. In one of the communicants on the right we recognize the Prince Elector of Saxony. Behind him stands Gustavus Adolphus with drawn sword. The same place on the left is held by Queen



THE REFORMATION.

Elizabeth. The niche on the left hand shows us the progress of astronomy; on the right, art. In the foreground we see at the right Dante before an audience among whom Shakespeare is conspicuous. In the center sits a scholar, probably one of the humanists. Above him the Lutherans and Calvinists join hands under the kindly advice

of Zwingli who points up to Luther. The group on the left shows us Galileo Galilei, his hand resting on the globe, together with his disciples and opponents. One of the latter declares Galileo's unbelief is not in conformity with the scriptures which he holds in his left hand. Another clergyman behind this doctor of theology shows his disapproval by a characteristic attitude of his hands. Medieval sport is discarded as we see in the left lower corner. On the right an archeologist is studying the sculptures of ancient Greece. Above Luther we see an organ loft symbolizing the development of church music. In the composition of the picture this occupies the place which corresponds to the super-terrestrial portion in the rest of the series.

THE RISE OF MODERNISM IN ITALY.

BY A. CASSILL.

"Henceforth burn that which thou hast
adored, and adore that which thou hast
burned."
St. Remigius.

IN considering the stand taken officially against modernism by the Church of Rome, one of the few quotable stories in the Decameron comes to my mind. Abraham, a Jew, was inclined to become a Christian but determined first to go to Rome and see the man who was Vicar of God on earth, and study his habits and those of his brother cardinals. If these proved to be of such a character as to make the Christian religion appear superior to the Jewish, Abraham intended to have himself baptized. Accordingly the Jew went to Rome, watched the pope and the cardinals closely, and soon saw their shortcomings. He then became a sincere Christian, giving as a reason for his conversion that if the church continued to live, in spite of the fact that so many prelates, and even the Supreme Pastor himself, were so indefatigable in working its destruction, it must be a sign that the Holy Ghost indeed was its foundation and support.

In the religious history of the world there are epochs insulated by periods of repose, when existing beliefs are disturbed, when convictions previously accepted cease to convince, and when in consequence the obligations deduced from these beliefs and convictions are set at naught. Religion by the general consent of mankind is required to be based upon truth. The supreme importance of religion as dealing with the mysteries of man's creation, his life and future existence, is acknowledged on all sides, and the duties it imposes are accepted as binding. But religion receives this deference only because it is admitted to be infallibly true. If uncertainty and unreliability are found in it its obligations become intolerable and its restraints are not to be endured. From

time to time the speculative world becomes agitated. It awakens slowly to the consciousness that the current religion does not satisfy the requirements of truth. Flaws are detected in the title deeds, or credentials are discovered to be altogether lacking. Speculation subjects the assertions of religion to scrutiny, and questions its authority. Far from acting on any blind instinct of repulsion, speculation pursues with determination and enthusiasm the analysis of religion, that it may detach truth from those heterogeneous elements with which it has been combined by the fraud or ignorance of the past. Unlike Pilate, who, after asking what was the truth, went forth leaving the question unsolved, it grapples with the momentous questions of theology and wrings from them a confession of their truth or of their falsehood with an intensity of purpose paralleled by that with which men in positions of danger struggle for life.

When the world of thought has satisfied itself with an answer—even though the answer be not always highly satisfactory, it may quiet the existing state of apprehension—tranquility ensues, during which men glory in the achievements of those who purged their creed of what was false and brought it to a condition of supposed permanent incorruptibility.

In these times of repose speculation stagnates; no fresh intellectual seeds are sown, or else they fall on soil too exhausted to receive them; whereas those scattered by the foregoing storm slowly fecundate, flower, fructify and decay. The old forces seem to have expended themselves, but this is not the case. Silently and imperceptibly they are gathering for a fresh reassertion of their power, by overthrowing the purified faith because it too has given evidence of imperfections, in order that theology may be reorganized on a still newer and more complete system, which in its turn in the fulness of time will itself be subverted after it has satisfied the cravings of men and has accomplished its temporary mission.

We see this law of religious renewal which actuated most of the religions of antiquity advancing hand in hand with civilization. A barbarous mythology will not long satisfy a cultured people, and unless a reformation be effected and a system elaborated to meet its requirements, that people must lapse into atheism.

Yabushadh rebelled against Babylonian idolatry when the city was under the influence of social advancement. Zoroaster reformed the Iranian creed when Persia was casting off its primeval barbarism. Buddha developed his system against a degraded Brahmanism to satisfy an awakening Indian mind. Votan reasserted truth

as the basis of all religion in Mexico when the Aztec empire was exhibiting a capacity for progress, and Mohammed subverted the Sabian polytheism when that polytheism was dying a natural death. The Greek philosophers in despair at the corruption of the popular mythology did battle for the truth, some by spiritualizing, others by materializing their gods, one school making them allegories of essential virtues, another reducing them to deified natural phenomena.

The law of development, impressed on all animate nature, has as strong an influence on religious beliefs. As the lowest organisms contain rudimentary traces of members perfected in those above them, so also do inferior theological systems exhibit an upward tendency. In cases where civilization and mental culture are not checked, the lower type of religion will eventuate in one higher, truer and nobler than itself—not altogether perfect, it may be, but certainly in advance of its predecessors and containing within itself springs which will impel it forward. Beliefs are never stationary; they are in a state of continual flux. In this they resemble languages, which, though brought to an apparent standstill by a classic literature, are full of dialectic currents which interpenetrate and in course of time overflow that barrier. Sacred standards may in like manner arrest the progress of speculations for a while; but after a time they must give way before the torrent unless they have become so disposed as not to check but to direct into legitimate and safe channels the current of inquiry. On the supposition that a revelation has been made to a man, it must be perceived that since such a revelation emanates from the creator of mind, it cannot be obstructive to reason, but is calculated rather to facilitate its progress. If a revelation be granted, it must be further allowed that it harmonizes with the order of nature and is conducive to the well-being of man individually and collectively, for since it proceeds from the great author of nature and the creator of man, there must be agreement between his various manifestations conducive to the advantage of the creature he has made.

Christianity came into the field at the period of religious opinion most ripe for its reception, when the ancient religions had absolutely no means of substantiating their claim for acceptance. That the claim of Christianity should be devoid of all uncertainty cannot be expected from a religion resting upon a revelation. Natural religion will always possess this advantage over revealed religion, that it is sustained by the testimony of observation whereas the

latter depends on historical evidence which can never be indisputably and conclusively established.

According to Christian teaching, natural religion is harmonized with that of revelation; they support and illustrate each other.

II.

The history of modern Europe is the history of a revolution in every phase of human life, but above all in religion and politics; a revolution, as a learned writer characterizes it, that has its roots in the past, while its branches overshadow us in the twentieth century. This great spiritual crisis has to-day reached its culminating intensity, owing to the new orientation of the public mind which is adverse to the traditional formulation of the religious spirit.

In the Church of Rome it was reserved for Leo XIII properly to acknowledge and fully to estimate the spirit of the age. The high-minded Pope began to make himself known as a man free from prejudice in the fierce conflict between church and state for the temporal power. His conduct toward Father Curci can well serve to illustrate my assumption.

Father Curci was a well-known Jesuit who under Pius IX had been expelled from the Society of the Jesuits on account of his refusal to subscribe to three propositions as fundamental doctrines of the Roman Catholic church: (1) the speedy re-establishment of the temporal power of the popes; (2) the duty of all sincere Catholics to abstain from political elections; (3) the impossibility of the co-existence of the papacy and the kingdom of Italy.

"To these propositions," said Father Curci, "I am resolved not to subscribe, and rather than do so I would be cut to pieces." In consequence of these sentiments he was subjected to much persecution during the later years of the pontificate of Pius IX. Under Leo XIII, fresh trouble having arisen on the publication of *La Nuova Italia ed i Vecchi Zelanti*, Father Curci was advised to go into retirement for a time, and preparations were made for his retreat in the Basilian monastery of Grotta Ferrata. But because of outside pressure the superior at the last moment refused to receive him. When Leo XIII learned this he offered Father Curci hospitality in his own apartments at the Vatican, but was at once vehemently urged to condemn the views of the priest. Leo's only answer was, "There is a congregation whose business it is to look into and pass judgment on this matter. It is for them to do their duty." The affair was finally referred to the Inquisition which gives no reasons for what it says or does, and of course the book was condemned as a

libel on the church and Holy See. The sentence was forthwith submitted to the pope, who was forced to sign it in order to avoid a serious schism in the church.

But in the years that followed, Leo XIII perceived the new orientation of the public spirit and the untenable position of Catholicism. Realizing that theories have forever lost their precedence over observation and are now submitted to the crucial test of experience before they are given credence, the learned pope decided to quit the old position, and in more than one of his encyclicals clearly and cautiously paved the way for the modernist movement in Italy. The theological waters were first troubled by his "*Aeterni patris*" in which when speaking of scholastic philosophy as basis of the sacred sciences, he declared that "if anything is met with among the scholastic doctors which may be regarded as something investigated *with an excess of subtlety* or thought *without sufficient consideration*; anything which is *not in keeping with the certain results* of later times; anything in short which is altogether *destitute of probability*, we have no desire whatever to propose it for the imitation of present generations." This encyclical gave new ideas to the young clergy at Rome and was taken as the banner under which they started the vigorous movement that we now term "modernism." What hitherto had been taught and spoken of in secret now began to be the subject of public conversation, lectures, articles and pamphlets. Modernism soon influenced every section of society. To the common people it meant the reconciliation between church and state in Rome; to the majority of cultivated Italians it meant the reconciliation between religion and science. Hence Murri, Minocchi and others of the Italian clergy; Meda, Fagozzaro, Labanca and others of the laity, were foremost in the struggle for the triumph of modernism as the only system to make the church useful to mankind.

The doctrine formulated by Loisy and Tyrrell is too well known to be reported here. Loisy's modernism is only half radical. Without entering into a long discussion I will simply say that in my opinion both of them failed to draw proper conclusions from their principles. For instance Loisy admits the Christ of faith and then denies the Christ of history, as if in a question of this nature Christ could be an object of faith without being first an object of history.

It would take too much space to point out his main glaring contradictions. As to Father Tyrrell, the unfortunate Jesuit, he added nothing to and discarded nothing from Loisy's theories. He was remarkably successful in pointing out the divergencies of the

gospels, but then shrank from the logical conclusions. Examining the gospels he found that the Catholic faith is at variance with the scientific discoveries of the age. He felt, as Loisy did, that his principles logically carried out would ultimately subvert the divinity of Christ, but then what were his conclusions? Strange to say, like Loisy and other clergymen, the practical conclusion of Father Tyrrell was that the gospels fail to show the divinity of Christ and the divine institution of the Catholic church, but, be all this as it may, "Let us believe in the Catholic faith, let us cling to the Catholic church, of which we are to remain the most devoted and loving sons."

Harnack in Germany, though arbitrary and aprioristic in such matters, has certainly been more consistent. Father Tyrrell forgot the famous saying of Euripides, "It is best not to be too wise about the gods" and so met with the same fate as many reformers in the Catholic church.

Whenever religious opinions sprang up and gained a certain vogue which were not in accordance with the teaching of the official Church of Rome, they were pitilessly condemned. Pius X fearing from past experience lest movements and changes in philosophy may end in assaults on religion, and apprehensive that in the investigation of nature something may be found to subvert, or at least to shake, the authority of religion, especially with the unlearned—Pius, remarkable for simplicity, purity, regular life and piety, failing to recognize the difference between our modern conception of truth and the conception of truth in times gone by; failing to perceive that modernism within the Catholic church is the result of insufficiency of Catholic teaching, insufficient to content or control any longer the mind of man, which is ever evolving fresh problems, ever seeking to pierce the horizon, to widen its limits and to better its state; failing to consider all this, he has formally and solemnly condemned all the new theories about the gospels and their interpretation.

The state of affairs has long been very clear. To the official Catholic church change and death mean much the same.

Modernism at the present hour is not capable of an exact definition. A long time is needed before men can clearly penetrate its whole vital significance. However, we are positive that the sentiment of religious liberty, as it now obtains, will not diminish. Modernism will soon systematize its scattered theories, making clearly visible the aim toward which mankind is tending. Since the mod-

ernist movement will be permanent and radical, it will necessarily be slow.

Modernism in Italy has opened a wide gulf between the authority of the church and the clergy. The condemned theories are spreading in disguise. Pius X and all the popes to come will always be irreproachable guardians of the Catholic faith, but they will not succeed in stemming the irresistible tide of the new tendencies. Catholicism, especially in Italy and France, will never be radically changed, but the Catholics in these two countries will not always remain what they are. Even if modernism seems to disappear below the surface of the waters as if its force were exhausted, it will yet be seen to exercise more or less influence on the future. I firmly believe that all the Catholics of the world are slowly but surely, almost unknowingly, falling into modernism, and its authority clearly shows that the Vatican is ceasing to be a recognized vehicle for spreading Christian doctrine. In Italy almost all the people are Catholics, or style themselves so, but there every man believes as much or as little of Catholicism as suits him. The time is past when the great majority of people in Italy (and not only in Italy) received as impregnable every jot and tittle of what the popes and cardinals teach. They obey the church as the humor takes them and if they find it easy to obey, but when interest or position pull strongly the other way, they make just as little scruple about disobeying. In Italy, the land of Catholic unity, every man fashions and squares his creed to his own taste or his own convenience.

The figure of Pius X stands now in the same relation to that of Leo XIII as the figure of Adrian VI in the sixteenth century stood to that of his predecessor, Leo X. The humble figure of Adrian VI, says Gregorovius, is one of the most tragic in the history of the papacy. A pious and learned man, but utterly ignorant of political craft, Adrian soon after his elevation set about inaugurating a series of pious but fruitless endeavors to reform the church. But the church and the world continued to have their own way.

After four hundred years, Pius X is repeating the attempt. Unfortunately he fails to comprehend the new world into which the church has been ushered, and the relation in which she stands to it.

Every great institution and age has its work to do in the field of undeveloped energies, but the field is inexhaustible in resources, for the intellect of man is boundless in its reserved powers. No limit can be assigned to the future triumphs of genius. We are as ignorant of some future wonders as the tenth century was of steam and telegraph wires. Nor can we tell what will next arise. The

wonders of the Greeks and Romans would have astonished Egyptians and Assyrians. Oriental civilization gave place to the Hellenic and the Roman, and they in turn gave place to the Teutonic. So the ages and the races move on. They have their missions, become corrupt and pass away. But the breaking up of their institutions, even by violence when they cease to be a blessing to the world, and the surrender of their lands and riches to another race, not worn out but new, fresh, enthusiastic and strong, have always resulted in permanent good to mankind.

Who can estimate the immeasurable influence of the new theories about the Catholic religion? Modernism will soon be the true sun which shall dissipate the shadows of superstition and ignorance that cover so great a portion of the earth, and this shall bring society into a healthful glow of unity and love.

MISCELLANEOUS.

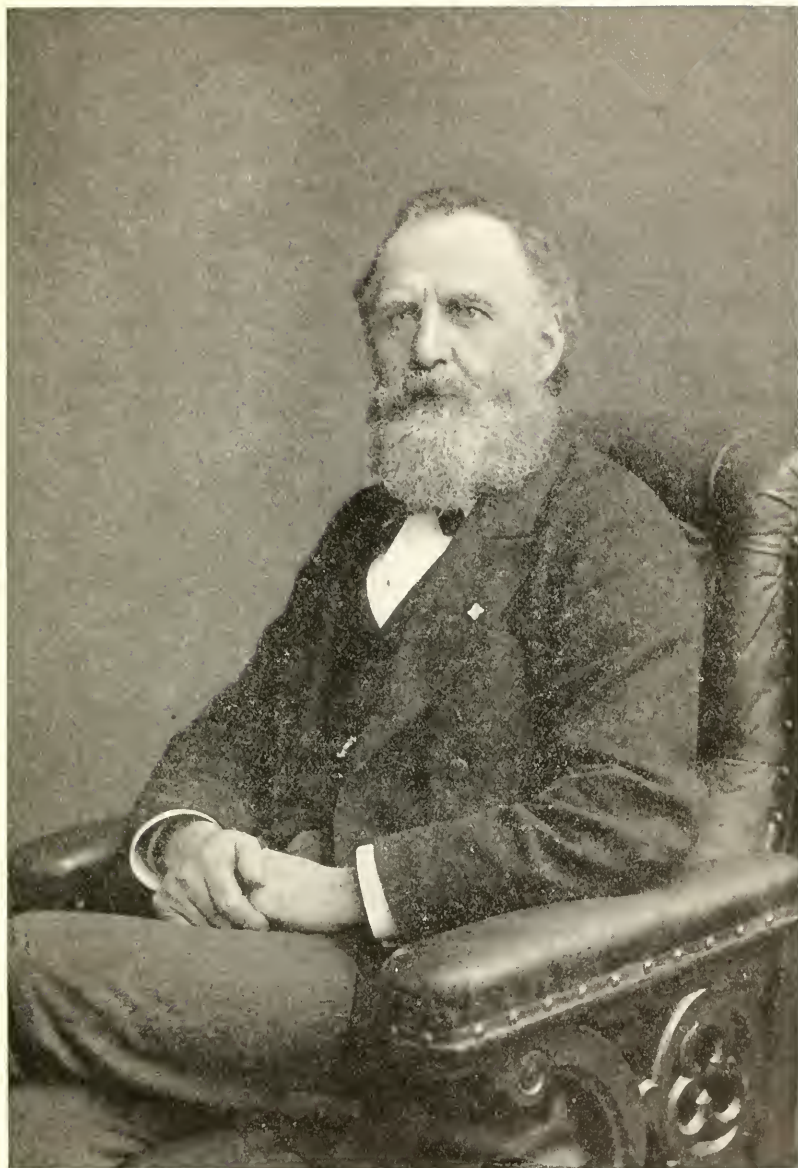
WILLIAM T. STEAD.

William T. Stead, the editor of *The Review of Reviews*, was one among the victims of the disaster to the Titanic off the coast of Newfoundland, and it is strange that no one seems to know how he finally met his death. Apparently he did not make a struggle to reach the last life boat, but passed into the great Beyond with perfect composure as to his personal fate.

Having been personally acquainted with Mr. Stead we can testify to the greatness of his character, the courage shown in his work of reform, the warmth of his sympathy with suffering mankind, and the stern adhesion to his ideals, social as well as cosmopolitan. He made himself hated by seeking to correct evils generally known but left unheeded for the sake of continuing them, and his attempts to let justice prevail in behalf of the Boers of South Africa were met with the denunciation of being a crank, if not a traitor to his own country. As a thanks for his reform he was imprisoned and had to serve three months for his love of truth and the establishment of righteousness in his country. Far from being crushed by such drastic measures with which even free England attempted to suppress an unwelcome advocate of justice, he was proud of the martyrdom to which he had been subjected, and visitors who happened to call on him at his editorial office on the anniversaries of his condemnation found him wearing his prison uniform.

Mr. Stead was a believer in the occult, and he did much in investigating as well as in advocating a belief in spirit life, and in the communication of the dead with the living. He was uncritical in his inquiry and could easily be duped by frauds; nevertheless though his views of spirit life were perhaps crude he felt convinced of the truth that death does not end life, and that those who have passed out of life still exercise, in one way or another even though it may merely be in the memory of the survivors, an influence on the life of the living, and we do not doubt that this very conviction rendered him strong in upholding his ideals.

The writer of these lines met Mr. Stead for the first time in the days of the Religious Parliament at Chicago, when he wrote his vigorous appeal to the great metropolis on Lake Michigan, under the title *If Christ Came to Chicago*, a book which created a great stir, and caused many reforms in the city of the World's Fair of 1893. Our acquaintance was at first very superficial, but it strengthened with the years in spite of our difference of opinion with regard to occult phenomena and kindred topics. Notwithstanding Mr. Stead's lack of scientific training, he impressed the greatness of his character



William L. Stead

upon others by the work which he accomplished and the fervor with which he advocated what he had fully and justly recognized as truth and right. At the same time he was possessed of a fervid sentiment and the warmth of his heart must have often carried him away against common prudence; it is only surprising that his good nature was not taken advantage of by imposters.

When the writer of these lines met him for the second time at his office in the Mowbray House, London, on the evening of the arrival of the boat, Mr. Stead was at once willing to extend to him an unlimited credit. On hearing that his guest had not as yet been able to draw English money, Mr. Stead took a handful of sovereigns and offered it without any restriction except that it be paid back whenever convenient.

An amusing misunderstanding arose at a public peace meeting at the Hague at which Mr. Stead was one of the speakers. Referring in his address to the Boer war he said that being an Englishman he felt inclined to ask the indulgence of the audience for the wrongs committed by his country. The papers at once took up his words, mangling them into the construction that he begged the audience's pardon for being an Englishman; and thus they ridiculed his position throughout Great Britain.

At the time when Mr. Stead was most attacked, not only by the Tories and the leaders of fashionable society to whom his appearance in the field of reform was very inconvenient, but also among the vulgar masses whose national passion and mistaken patriotism he had boldly denounced, one of his clairvoyant friends prophesied that his end would come to him by being "kicked to death in the streets of London." This prophecy was not fulfilled, and we know now that he met his untimely death in the cold waves of the Atlantic. The fruits of his life, however, will continue and will exercise a beneficial influence upon the communities wherever he sojourned, especially on his home London.

The photograph presented to the writer of these lines by Mr. Stead in 1900 when he was in his prime, bears as inscription the motto which he proposed for a repetition of the Religious Parliament in these words:

"For the union of all who love
In the service of all who suffer."

P. C.

A PROTEST DIRECTED TO PROF. W. B. SMITH.

BY A. KAMPMEIER.

In the article on "Christ's First Word on the Cross" (*Open Court*, April) Prof. Smith, without any real connection with the matter discussed, has again thrust into the foreground the non-existence of Jesus as an historical person with the words: "No shred of evidence yet produced indicates clearly his (Jesus's) humanity, while volumes of uncontroverted evidence indicate his pure divinity and non-humanity." I protest against such unwarranted assertions, not in favor of any Jesus cult with the slogan "Back to Jesus," but in the name of pure science and truth, for there are too many who are captured by every latest idea simply because it is asserted boldly. I am informed that *Das freie Wort* of Frankfort, Germany, lately declared that the non-existence of Jesus as an historical person is a settled fact. These are hasty assertions.

But all are not so gullible as to be caught by such declarations, and this on purely scientific and historical grounds. They know that there are quite a number of "shreds of evidence" which "clearly indicate the humanity" of Jesus. I have mentioned some in previous discussions with Dr. Smith in *The Open Court* and *Monist* and incidentally in other articles in the first periodical and in my review of *The Christ Myth* of Drews based to a great extent on the theory of Professor Smith. I do not intend to repeat those things here again, but would only appeal to Dr. Smith in regard to one of those shreds already brought forward, to make an attempt to treat the relationship of James and his brothers to Jesus in a serious way. If Dr. Smith will give me a clear evidence that these were not brothers of Jesus in the common way we understand this family relation, I will confess my error and accept his standpoint.

In order not to unroll the whole question again, I would only mention here one more point, which I think has not yet been dwelt upon in this question. I would ask Professor Smith how, if Jesus is nothing but God adored among the early Christians under the attributes *Saviour—Protector*, can Paul, who in all his authentic letters, as far as I can remember, everywhere describes Jesus as a human being, in whom the divine sonship (a purely personified metaphysical term, in fact mythical, though of course something perfectly real with Paul) has become incarnate without assuming a miraculous birth, speak of a final cessation of Christ's reign? He says (1 Corinthians xv. 28): "And when all things have been subjected to him, then shall the son also himself be subjected to him, who subjected all things to him, in order that God be all in all." In these words the purely Jewish idea of the Messiah, or the Christ, who never was considered as God by the Jews but only as his anointed chosen from among his people, clearly peeps out again. Paul, though separating Christianity from its mother Judaism, is in spite of his Hellenism thoroughly Jewish in this respect as in many others, and he could never have imagined and assumed a Messiah who was not of human descent but purely God. Here is the cardinal distinction, as far as I can see, between the saviour gods of Paganism, who were purely gods, and that of Christianity. The Saviour of Christianity springing out of Judaism had naturally and inevitably to be connected with a human personality.

It cannot be objected against this that Judaism knew nothing of a human suffering and dying Messiah, but only of a victorious one. Besides other proofs in Jewish literature, we also have the ancient tradition mentioned in the Talmud (Tract Succah) of a twofold Messiah, the suffering Messiah ben Joseph, i. e., of the ten tribes, who is to be followed by the victorious Messiah ben David. Regarding the former, the words of Zech. xii. 10, were cited exactly in the same way in Jewish literature as the thoroughly Jewish-Christian Revelation of John refers them to Christ (Rev. i. 7) who according to the same Apocalypse is finally to conquer as the "Lion of Judah." The nationalistic element has undoubtedly played a rôle in primitive Jewish Christian circles previous to Paul, and this could only have been done in connection with a human personality. Even Paul, who transformed the Jewish-Christian Messiah into a universal Saviour is not rid of it, in that he expects the final salvation of his whole people, after "the fulness of the heathen" have been saved, and all this in the near future, when the reign of Christ is to cease after it has accomplished its object.

A PORTRAIT OF PHIDIAS.

With reference to the portrait of Phidias incorporated by Kaulbach in his picture of the Golden Age of Greece, we will say that that by some accident we have positive knowledge that Phidias included his own picture in the battle of the Amazons on the Gorgoncion, the shield of Athene. We must remember that in the classic period of Pericles, the most corrupt politicians had great influence and in their hostility to Pericles vented their wrath on his friends, of whom Phidias was perhaps the most distinguished person.

We quote the following condensed statement from Harper's *Dictionary of Classical Literature and Antiquities*, p. 1226: "On the return of Phidias to Athens [after completing his statue of the Olympian Zeus, the greatest of



PORTRAIT OF PHIDIAS ON ATHENE'S SHIELD.

all his works], he fell a victim to the jealousy against his great patron, Pericles, which was then at its height. The party opposed to Pericles, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends—Phidias, Anaxagoras, and Aspasia. Phidias was first accused of peculation; but this charge was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue of Athene in such a manner that it could be removed and the weight of it examined. The accusers then charged Phidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles. On this latter charge Phidias was thrown into prison, where he died from disease, in 432."

P. C.

BOOK REVIEWS AND NOTES.

ALCHEMY ANCIENT AND MODERN. By *H. Stanley Redgrove*. London: William Rider & Son, 1911. Pp. 141. Price 4s. 6d. net.

The author of this interesting and well illustrated book is a believer in alchemy, not in the common sense of accepting all the superstitions connected therewith during the Middle Ages but in a modernized interpretation of the word. We can not say that we accept the author's theories for to a great extent they have not proved true. When he believes in the possibility of a transmission of one element into another we can not gainsay his proposition, for it is now practically assumed that all elements are formed from the same primitive world-stuff, and astronomers can watch the formation of the elements in the great cosmic retorts of the nebulae which our telescopes can spy in all the several quarters of the heavens. But the hope that Sir William Ramsay had actually succeeded in changing one element into another has proved an error. Mr. Redgrove has been too rash in accepting this claim. Nevertheless the book is interesting, and its 16 full-page illustrations alone are worth the price of the book. Among them are Paracelsus, Thomas Aquinas, Nicolas Flamel, Albertus Magnus, Cagliostro, Jacob Boehme, Edward Kelley and John Dee.

To characterize the book we will quote its first paragraph: "Alchemy is generally understood to have been that art whose end was the transmutation of the so-called base metals into gold by means of an ill-defined something called the Philosopher's Stone; but even from a purely physical standpoint, this is a somewhat superficial view. Alchemy was both a philosophy and an experimental science, and the transmutation of the metals was its end only in that this would give the final proof of the alchemistic hypotheses; in other words, alchemy, considered from the physical standpoint, was the attempt to demonstrate experimentally on the material plane the validity of a certain philosophical view of the cosmos. We see the genuine scientific spirit in the saying of one of the alchemists, Eirenaeus Philalethes: 'Would to God...all men might become adepts in our art—for then gold, the great idol of mankind, would lose its value, and we should prize it only for its scientific teaching.' Unfortunately, however, not many alchemists came up to this ideal; and for the majority of them alchemy did mean merely the possibility of making gold cheaply and gaining untold wealth."

His own view of alchemy Mr. Redgrove expresses thus: "According to the transcendental theory, alchemy was concerned with man's soul, its object was the perfection, not of material substances, but of man in a spiritual sense. Those who hold this view identify alchemy with, or at least regard it as a branch of, mysticism, from which it is supposed to differ merely by the employment of a special language; and they hold that the writings of the alchemists must not be understood literally as dealing with chemical operations, with furnaces, retorts, alembics, pelicans and the like, with salt, sulphur, mercury, gold and other material substances, but must be understood as grand allegories dealing with spiritual truths. According to this view, the figure of the transmutation of the 'base' metals into gold symbolizes the salvation of man—the transmutation of his soul into spiritual gold—which was to be obtained by the elimination of evil and the development of good by the grace of God."

At the conclusion of the book the author still upholds his claim that the gem of modern alchemy has been realized by the "greatest modern alchemist," Sir William Ramsay, who is highly praised for having at last discovered the Philosopher's Stone.

The appearance of Redgrove's *Alchemy* reminds us of another book on a kindred theme by Henry Carrington Bolton, under the title *The Follies of Science* (Milwaukee, Pharmaceutical Review Publishing Co., 1909) well illustrated by several portraits of men who played a part in the history of mysticism, by historical pictures, by pictures of buildings which in past ages were the homes of alchemists, and similar subjects. The treatment of this significant chapter in human thought centers around Rudolph II, who attracted a number of adventurers to his court. All the illustrations are of great interest, and we mention the following: Brozik's "Rudolf Visiting his Alchemist," Queen Elizabeth, Dr. John Dee, Rudolf II, Edward Kelley called "The Golden Knight," Augustus of Saxony, Leonhard Thurneisser, John Kepler, Michael Maier, Paracelsus, Michael Sendivogius, Henricus Cornelius Agrippa, etc. Further there are places interesting in the history of alchemy, the bridge of Charles IV and the Hradschin of Prague, the Cathedral of St. Vitus, Tenier's alchemist, the birth of the Philosopher's Stone, Dr. Dee's shew stone, Kelley's horoscope, the Uraniborg, the Belvidere, the monument erected to Tycho Brahe, the town hall of Prague, a pharmacy of the XVIth century, an alchemist's laboratory, an explanation of alchemists' symbols, theosophic emblems, etc.

COMPENDIUM OF PHILOSOPHY. Being a translation now for the first time from the original Pāli of the Abhidhammat-Sangaha. By *Shwe Zan Aung*. Revised and edited by *Mrs. Rhys Davids*. London: Frowde (Pali Text Society), 1910. Pp. xxiv, 298. Price 5s. net.

Students of Buddhism have long been waiting for the two most popular books of this greatest of all Eastern religions. The one is the Visuddhi-Magga or "Path of Purity," and the other Abhidhammattha-Sangaha, "Compendium of Philosophy." The former was written by the great Buddhist sage Buddhaghosa and the other is attributed to a Buddhist teacher called Anuruddha of Ceylon. The Path of Purity is a practical book devoted to edificational and moral purposes but the Compendium of Philosophy is a condensed extract of Buddhist metaphysics, if we are allowed to apply this word to a philosophy which denies the metaphysical principle of a thing-in-itself, culminating in the doctrine of the *anatman*, the non-existence of an actor outside of action, of a conscious being outside the process of consciousness, of a wind outside the commotion of air. Henry Warren, of Cambridge, Mass., began to translate the Visuddhi-Magga. He incorporated many important passages of it into his excellent work *Buddhism in Translations*, but was not able to complete his labors. He left them to his teacher and friend Charles Lanman, Professor of Pali at Harvard University, and we learn that the work is progressing rapidly and will soon see the light of publication.

In the meantime, Mrs. Rhys Davids, the wife and helpmate of the great Pali scholar and herself a Pali scholar of distinction besides being Special Lecturer in philosophy at Manchester University, has in company with Mr. Shwe Zan Aung, a native Burmese scholar and patron of the Buddhist church, undertaken a translation of the Abhidhammattha-Sangaha which title they

have aptly translated *Compendium of Philosophy*. Mr. Aung, it will be remembered, is a patron of a revival of Buddhism in Burma. He contributes much to the support of the quarterly periodical *Buddhism*, edited by Ananda Maitreya.

Both made translations independently. Mrs. Rhys Davids sent hers to Mr. Aung who compared it with his own. Having incorporated what appealed to him as superior in the translation of Mrs. Rhys Davids, he rewrote his own and submitted it to his collaborator. The present book is this result of their common labors and for the first attempt at translating so difficult a work the result seems to be very satisfactory. It would lead too far in a review to enter into details, for the layman unacquainted with Buddhist terminology would be little benefited since the greater part of the book consists of enumerations which presuppose acquaintance with other Buddhist literature. We must remember that it is not a book on Buddhist philosophy but a mere compendium, an extract written for those who are familiar with the leading ideas.

We may add that the religious zeal of the main translator, Mr. Aung, has induced him not only to undertake this difficult work but also to pay the cost of the edition, thereby enabling the Pali Text Society to add another volume to its series of publications.

K

FREIHEIT DES GEWISSENS UND WISSENS. Uebersetzt von Dr. J. Bluwstein.
 Leipzig: Duncker & Humblot, 1911. Pp. 155.

Dr. J. Bluwstein has here translated into German Luzzatti's essays on "The Liberty of Conscience and Science," which advocate the separation of state and church as a matter of principle. Luzzatti, as our readers will remember, was premier of Italy some time ago, and distinguished himself by a rigorous impartiality, not only in theory but in all practical questions. His studies are worth reading, especially his views concerning the conditions in the United States which brought about the separation of church and state, and the high appreciation which he shows for the rigid impartiality of the statutes and court decisions of this country. The collection of these essays seems to cover almost every point of the subject and contains the best arguments on this theory. It is a lesson also to the advocates of the union of church and state in so far as Luzzatti points out that a free church in a free state is not only favorable for the state and its citizens, but also for the church. Of special interest, because little known, is his chapter on Themistius, the friend of Emperor Julian the Apostate and a pagan forerunner of the idea of freedom of conscience. But his characterization of Bernhard of Clairvaux as an advocate of the liberty of conscience and of science in defence of the Jews is also of great interest. He stood bravely against those fanatical Christians who persecuted the Jews in France. Luzzatti praises the little state of Rhode Island where everyone has had a right to serve God according to his own conscience since the year 1641 as the first state which granted the liberty of worshiping God according to the individual conscience. Simultaneous with the liberty of conscience in Rhode Island, however, was the religious tolerance of the colony of Maryland, founded in 1636.

The German translation is very appropriate at the present time because an agitation is beginning in Germany to have the German government insist on the separation of church and state so as to actualize to its full extent the

liberty of conscience and of science. In the United States where the principle was first carried out in the history of the world there is no need for such an agitation, nevertheless an English translation of this important and interesting book written in a most popular style by a man who is competent to discuss the problem would be highly desirable. κ

DAS CHRISTENTUM UND DIE MONISTISCHE RELIGION. Von *Max Werner*. Berlin: Karl Curtius, 1908. Pp. 202. Price 2 m.

Max Werner, an officer of the Prussian army, has retired from active service on account of his religious convictions. He can no longer accept Christian dogmatism, and feeling that it would be hypocritical to conceal his convictions he has decided to publish a protest against the faith of his childhood.

Major Werner comes out boldly and squarely in his views, and he discusses all the several points which have shaken his faith. His book contains two parts of which the former is negative, the latter positive. He enumerates all the weak points of the old traditional dogmatism, and criticises them from the standpoint of science. The first part contains 17 chapters entitled, The Doctrine of Copernicus, The Creation, The Deluge, Paradise, the Pentateuch, The Law Revealed on Mt. Sinai, Babylon and Israel, Revelation, Zarathustra, The Christ, Jesus as a Man, The Gospels, The Birth of Jesus, The Miracles of Jesus, The Resurrection of Jesus, The Apostolic Confession of Faith, and The Encyclical of Pope Pius X Against Modernism. All these chapters contain a discussion explaining the untenableness of the traditional doctrines.

The second part of the book establishes a new religion which the author finds in monism. Even this portion is negative enough and discusses the points in question in the following chapters: Religion, God, The Soul, Death, Mankind, The Meaning of Life, The Monistic Church, and Conclusion. In his Conclusion he makes some positive propositions for the future in which he plans the establishment of a monistic church. He deems it absolutely necessary that a community should be established which would render it necessary to preserve a place of worship and religious congregations. He subscribes to only one doctrine which reads, "I believe in God," and one moral principle, "I will sympathize with my fellow men, and actualize this sympathy according to the best of my ability." He concludes with an appeal to all who have the courage and power of their conviction. "Ye," he says, "who have this courage and power will be the founders of the new empire of spirit." κ

THE CHANGING CHINESE. By *Edward Alsworth Ross*. New York: The Century Company, 1911. Pp. 356.

This book is announced by its publishers as the first up-to-date, authoritative interpretation of the Chinese people based on first-hand observation; a book of unusual interest for the general reader as well as the student, offering a vivid and fascinating picture of Chinese life. The author, who is professor of sociology at the University of Wisconsin, has studied the Chinese from a sociological and ethnological point of view. He first discusses the external appearance of China as the traveler sees it; then follows a study of the racial development of the Chinese with a special chapter devoted to their mental characteristics as a race. He gives us an account of the industrial

condition of China, including the present struggle for existence and what he regards as its industrial future.

He refers to the military yellow peril as a bogey but admits that the actual and imminent peril in this quarter comes from the danger of crowding out the slowly multiplying high-wage white societies with the overflow that is bound to come when China has applied western knowledge to the saving of human life, and in his opinion nothing but a concerted policy of exclusion can avert this disaster. He has carefully studied the opium evil, its seductive attractiveness to the Oriental, the strength of its hold upon them, the operations and effect of the anti-opium edict and considers that the struggle with the evil will be victorious in time. He treats in detail of the movements with regard to the advancement of women in China, the influence of Christianity there and recent development in the line of education.

Professor Ross does well to call his book "The Changing Chinese." Though it was published very recently (October, 1911) it contains no premonition of the imminent revolution. The suddenness of this eruption has taken the world by storm and it is not surprising that a student of conditions in China was not aware that the slumbering volcano beneath his feet was about to break forth into action. Doubtless if Professor Ross's visit had extended a few months later he would have added another stirring chapter on the changing Chinese.

p

THE ESSENCE OF BUDDHISM. By *P. Lakshmi Narasu*. Madras: Srinivasa Varadachari. Pp. 212.

This book shows familiarity with European science and philosophy, and the Anagarika Dharmapala recommends it especially to non-Buddhists and the scientific agnostic on the ground that it is written from a purely human standpoint and discusses the characteristic aspects of Buddhist doctrine after a psychological method. Descartes, Kant, Schopenhauer, Avenarius, Mill, Wesley, Clifford, Richet, Riehl, Pearson, Maudsley, Mach, Wundt, James, Royce, and Stanley Hall are some of the western thinkers quoted with familiarity by this scholar of India.

In discussing the subject of "Death and After" he says: "Although the sole interest of these psychologists and philosophers of the highest academic rank has been, as Dr. Stanley Hall points out, to establish the existence of a land of disembodied spirits and to demonstrate the possibility of a communication between them and this world, yet every fact and group of facts on which they rely point for their explanation to the past of the individual and the race and not to the future, to the subnormal rather than to the supernormal, more to the body than to any disembodied spirit. Just as the alchemists in their search after the elixir of life neglected chemistry, just as astronomers in quest of the influence of the stars on human life overlooked astronomy, so have the leaders of the Psychical Research movement in their zeal to find an answer to what is called the most insistent question of the human heart,—If a man die, shall he live again?—completely lost sight of the true import of the facts they have collected. They think and speak of the soul only in the future tense, and little does that word suggest to them any connection with the past. On the contrary, as the philosophic Roman poet has it,—"

Here he quotes a dozen lines from Dr. Paul Carus's *De Rerum Natura* and later a longer passage on the ego, confusing the writer of to-day with the

Epicurean author of the similarly entitled work belonging to the first century B. C. Several of his poetic versions of the Dhammapada are taken from the *Gems of Buddhist Poetry*, published a few years ago in *The Open Court*, though credit is sometimes forgotten. p

WAVES OF THE OCEAN AND OTHER WAVES. By Dr. Vaughan Cornish, F.R.G.S. Chicago: Open Court Publishing Co., 1911. Price \$2.50 net.

This is a book for the interested traveler and the physiographer. Few who have had the opportunity for observation, from the small boy launching chips upon the little inland pond to the adult passenger upon the ocean liner, have failed to be fascinated by wave phenomena, and this new book will prove entertaining and instructive to all who are interested in this subject.

One hears wierd tales of great waves "mountain high" which threatened to sweep all before them to destruction, when in fact the frightened eyes of the observer aided by the natural optical illusion magnify the approaching monster several times. The scientific reason for this is made clear by the author.

It will be readily seen that a careful scientific measurement of great sea waves is almost impossible, and that even a close calculation is beset with many difficulties. These facts are well set forth in Dr. Cornish's book and also the methods by which he and other careful observers have painstakingly arrived at what is probably nearest the truth yet published upon this fascinating subject.

The author quotes such authorities as Col. D. D. Gaillard, Lieutenant of the French navy, Dr. Scoresby and a number of reliable sea captains in support of his own observations and conclusions. Such a concurrence of opinions from eminent authorities must give the work a high scientific standing.

The relation between height and length of waves with reference to velocity and duration of wind and the "fetch" or open sea space over which the wind has acted to produce them, is fully discussed.

Interesting mathematical formulae are deduced which show a very definite relation between velocity of wind, fetch and height and length of waves. The sorting and shifting of pebbles is also discussed as well as the roll waves or "bores" of rivers and the standing or stationary waves of rapids.

The book is profusely and beautifully illustrated by a large number of photographs taken by the author.

H. N. HOWLAND.

THE MASTER AS I SAW HIM: Being Pages from the Life of Swami Vivekananda. By his disciple *Nivedita*. London: Longman Green and Company, 1910. Pp. 514. Price, \$1.50 net.

The Swami Vivekananda came to America at the time of the Religious Parliament in 1893, and the author of this book says that until that time Hinduism had not considered itself a missionary faith since the days of the Buddhist missions. We are not given to know much about the author himself. It seems he first met the Swami in a London drawing-room when the guests were chosen "on the very score of our unwillingness to believe, for the difficulty of convincing us of the credibility of religions." It seemed to him on that day that never before had he met a thinker "who in one short hour had been able to express all that I had hitherto regarded as highest and best."

Before the Hindu left London this inquirer was ready to call him "Master," thus paying homage to what he believed he saw in his character. "As a religious teacher I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment if he found that truth led elsewhere. And to the extent that this recognition implies, I became his disciple." This new disciple later made his pilgrimage to India to sit at the feet of his master until the end, and it is from this acquaintance that he writes his tribute.

A hasty glance is not sufficient to show just what sort of Hinduism this is which Vivekananda taught. He had the greatest reverence for Buddha, Mohammed and Christ. And almost his latest journey was a pilgrimage to Buddhagaya.

p

MATING, MARRIAGE, AND THE STATUS OF WOMAN. By *James Corin*. London: Walter Scott, 1910. Pp. 182. Price 2s. 6d. net.

The object of this book is to study the development of the relations of male and female of the human species from a zoological standpoint and to consider the future of the race in its probable evolution. One implication of the author's investigation seems to be (whether intentional or not) that the movement towards freeing woman from the obligations of marriage might result in increased physical and mental development of the individual woman but would point to the probably certain degeneration of the race in the evolutionary scale. The author makes no attempt to state what can be done in the future or what ought to be done if it could be, but only what has been in the past, is in the present, and might be in the future under certain conditions. He refers to Mrs. Gilman's *Woman and Economics* as stating woman's position from a woman's point of view better and more forcibly than he has done in his scientific attempt at an impartial treatment.

p

PRIVILEGE AND DEMOCRACY. By *Frederic C. Howe*. New York: Scribner's, 1910. Pp. 315. Price \$1.50 net.

The author is a well-known lawyer of Cleveland who has lectured at universities and written books on municipal and civic subjects. In the present volume he strongly opposes the monopoly of land and urges that freedom of trade, public ownership of highways, and the socialization of the land will destroy the tribute now exacted by monopoly. He says that it was freedom of access to the earth and the fulness thereof which has made America what it is. "And it is the passing of this freedom, it is the enclosure of the land and the coming of the tenant, it is the monopoly of that which is the source of all life, that has brought down the curse of poverty upon us, just as it did in Rome, just as it did in France, just as it did in Ireland, and just as it did in England at a later day."

p

Through articles in the Japanese papers brought to our attention by Prof. E. W. Clement, of Tokyo, we learn that Mr. Tokonami, Vice-Minister of the Home Department, by untiring efforts and confidence in the righteousness of the cause he had at heart, succeeded in convening under the auspices of the Japanese government a conference of representatives of the different sects of the three leading religions, Shinto, Buddhism and Christianity. About seventy religious leaders were present. The conference opened Sunday, Feb-

ruary 25, with an address by Mr. Hara, Minister of the Home Department, who set forth the object of the gathering, which was to enlist the services of the religious leaders in bettering social conditions and promoting the healthy progress of the spiritual world. After his address refreshments were served packed in boxes as souvenirs to be taken home. There were three boxes for each guest, containing delicacies adapted to the different groups of tastes.

In a business meeting on the following day the representatives unanimously agree on certain resolutions closing with the following decisions:

"a. To foster and develop our respective creeds, to promote the welfare of the state, and to contribute to the development of national morality.

"b. To hope that the authorities concerned will respect religion, to fraternize the relations between statesmen, religionists, and educationists, and to contribute to the progress of the nation."

The conference seems to have been considered a success from the point of view both of the government and of the various sects represented. Some rationalistic critics are reported as saying that the move is a dangerous one in the direction of mingling matters of church and state.

From a current editorial in the *Japan Times* it would appear that this step on the part of the Japanese government is an exceedingly desirable one. The ill feeling among adherents of the different religions, and possibly also within the separate religions between the several sects, is so strong that any enterprise undertaken for the public welfare or moral uplift of the community by one group will be overthrown by the influence of the hostile factions. It is to be hoped that from the recent conference will extend an influence through the leaders of the sects that will cause all to join in educational and humanitarian projects.

We are surprised to note that one critic of the scheme, an "anti-religious scholar," fears the possible evil influence of Buddhist priests on the politics of the empire since "eight or nine out of every ten Buddhist priests of to-day are men of low character." The danger from the influence of Christianity he considers a different one, for "although it may be admitted that its propagators are men of comparatively good character, yet the doctrines preached are utterly inconsistent with the very polity of Japan." ρ

Dillingham and Company have published a story of ancient India entitled *Rudra* by Arthur J. Westermayr. It contains as *Leitmotif* an Oriental version of the Genevieve legend of the faithful wife wrongly accused and condemned, whose husband finds out his mistake and regrets his rash accusation; only that this story has woven into its fabric the Indian religious views of life and death, and of the Hindu gods and Nirvana. κ

A brief study in educational psychology entitled *Attention and Interest* has been published lately by Felix Arnold (New York: Macmillan. Price \$1.00 net). The book is divided into three parts devoted respectively to the subjects of attention, interest and education. Its object is to systematize the facts brought to light by the experiments in psychological laboratories and the author expresses his obligation to Baldwin, Titchener and other similar "exponents of the scientific attitude towards facts and the scientific presentation of facts." ρ

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A ROMANCE OF FIGURES

"In the current number of THE OPEN COURT (February, 1911), George Bruce Halsted, writing on the 'Foundation and Technic of Arithmetic,' presents briefly the wonderful story of the cipher. Men struggled through centuries of intelligence with cumbersome number notation. At first five men in a row to count 10,000; ten figures raised by the first, one by the second; ten raised again by the first, and two by the second: ten raised by the second, then one by the third, and thus to one finger of the fifth man, equalling 10,000.

"Then the abacus with pebbles to represent the fingers and a row of grooves for the row of men. Centuries of intellect using the decimal system, but struggling with it because unable to comprehend the possibility of the cipher to indicate position in the row of men or in the grooves of the abacus; centuries of struggling with other symbols, adopting Hindoo numerals, but failing to find a character which would indicate 'nothing'—to indicate that a position was empty. 'A Hindoo genius' created zero. Hindoo numerals have been traced back to the early part of the third century B. C.

"'But,' writes Mr. Halsted, 'a whole millennium was yet to pass before the creation of the most useful symbol in the world, the naught, the zero, a sign for nothing, a mark for the absence of quantity, the cipher whose first known use in a document is in 738 A. D. This little ellipse, picture for airy nothing, is an indispensable cornerstone of modern civilization. It is an Ariel lending magic powers of computation, promoting our kindergarten babies at once to an equality with Cæsar, Plato, or Paul in matters arithmetical. This giving to airy nothing not merely a local habitation and a name, but a picture, a symbol, is characteristic of the Hindoo race whence it sprang. It is like coining Nirvana into dynamos.'

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By

ROBERTO BONOLA

Authorized translation by H. S. CARSLAW

Pp 268

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Introduction

The translator of this little volume has done me the honor to ask me to write a few lines of introduction. And I do this willingly, not only that I may render homage to the memory of a friend, prematurely torn from life and from science, but also because I am convinced that the work of Roberto Bonola deserves all the interest of the studious. In it, in fact, the young mathematician will find not only a clear exposition of the principles of a theory now classical, but also a critical account of the development which led to the foundation of the theory in question.

It seems to me that this account, although concerned with a particular field only, might well serve as a model for a history of science, in respect of its accuracy and its breadth of information, and, above all, the sound philosophic spirit that permeates it. The various attempts of successive writers are all duly rated according to their relative importance, and are presented in such a way as to bring out the continuity of the progress of science, and the mode in which the human mind is led through the tangle of partial error to a broader and broader view of truth. This progress does not consist only in the acquisition of fresh knowledge, the prominent place is taken by the clearing up of ideas which it has involved; and it is remarkable with what skill the author of this treatise has elucidated the obscure concepts which have at particular periods of time presented themselves to the eyes of the investigator as obstacles, or causes of confusion. I will cite as an example his lucid analysis of the idea of there being in the case of Non-Euclidean Geometry, in contrast to Euclidean Geometry, an absolute or natural measure of geometrical magnitude.

The admirable simplicity of the author's treatment, the elementary character of the constructions he employs, the sense of harmony which dominates every part of this little work, are in accordance, not only with the artistic temperament and broad education of the author, but also with

the lasting devotion which he bestowed on the Theory of Non-Euclidean Geometry from the very beginning of his scientific career. May his devotion stimulate others to pursue with ideals equally lofty the path of historical and philosophical criticism of the principles of science! Such efforts may be regarded as the most fitting introduction to the study of the high problems of philosophy in general, and subsequently of the theory of the understanding, in the most genuine and profound signification of the term, following the great tradition which was interrupted by the romantic movement of the nineteenth century.

Bologna, October 1st., 1911.

Federigo Enriques.

Partial Contents

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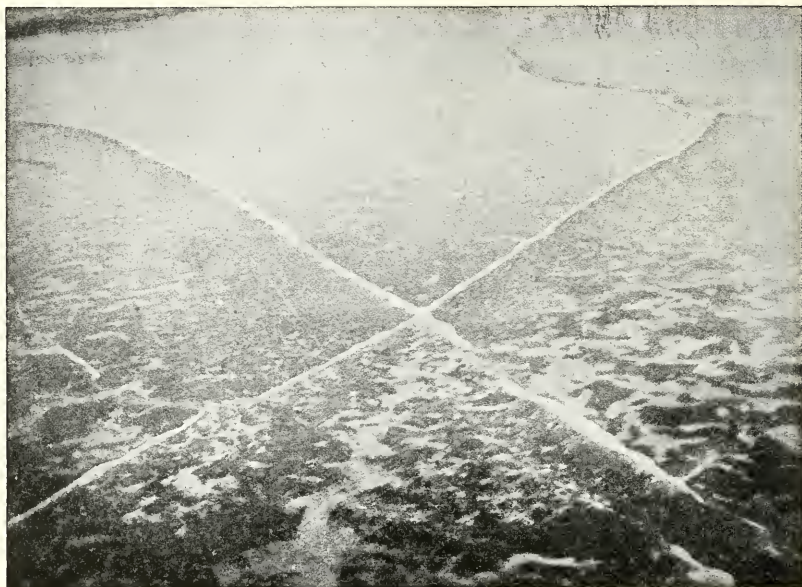
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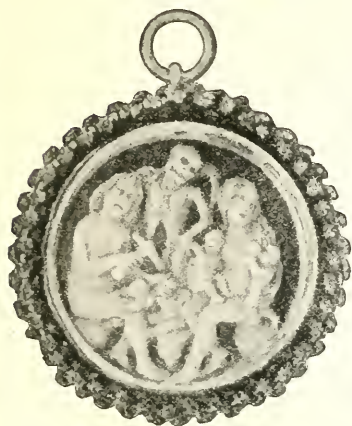
"ASPECTS OF DEATH IN ART"

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Fellow of the Society of Antiquaries and of the Royal Numismatic Society of London.

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mered on the anvil, but when he is happy and contented with life and does not wish to die.

GERMAN shell-cameo representing a nude man and a nude woman seated facing, with a figure of Death, holding a scythe, standing between them in the background. The woman has two infants in her arms, one of whom is being seized by Death. Before the man is an anvil, on which he is hammering a child, whilst he grasps another child tightly between his knees. This device appears to represent a somewhat pessimistic view of life. The child is thrust naked into the world to take part in the trials and penalties and pains of life: whether he wishes or not; Death stands by, awaiting him, and often seizes him, not during his troubles when he is being ham-

Memento Mori Medalets



Fig. 26



Obv.—Basilisk, with leaf-like wings, holding shield bearing the arms of Basel.

Rev.—Skull on bone, with worm; rose-tree with flower and buds growing over it. Inscription: HEUT RODT MORN DODT ("To-day red, to-morrow dead"). In exergue, an hour-glass and the engravers signature, F. F.



Fig. 27



Obv.—View of the city of Basel.

Rev.—Skull and crossed bones; above which rose-tree with flower and buds; beneath, hour-glass. Inscription: HEUT RODT, MORN DODT. ("To-day red, to-morrow dead").

These two pieces belong to the class of so-called "Moralische Pfenninge" struck at Basel in the seventeenth century. They were apparently designed to be given as presents, sometimes probably in connection with funerals. The medallist, whose signature on these pieces is F. F., was doubtless Friedrich Fechter or one of his family (F. F. standing either for Friedrich Fechter or for "Fechter fecit"). In connection with *memento mori* medalets of this class, it must not be forgotten that the devastating epidemics of disease in the sixteenth and seventeenth centuries gave them an increased significance at the time when they were issued.

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